THE PANTON PAPERS

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The Panton Papers

CURRENT EVENTS AND PROPHECY

A Selection of Editorial Articles by

D. M. PANTON

From His Magazine, *The Dawn*,
London, England

SECOND EDITION

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FOREWORD

While it is a vital fact that Scriptural inspiration ceased with God's closing of the Canon, it is also true that God raises up his special messengers in different generations, and there are many who believe that D. M. Panton is one of these. There are few voices in the Church like his today.

Mr. Panton has been gifted with extraordinary insight into the meanings of God's Word. His study of the Scriptures has undoubtedly been costly, making large demands on his time and strength for many years. But it has been rewarding, and there are multitudes throughout the world who thank God for it. He sees deep beneath the surface, he compares Scripture with Scripture, he knows that "no prophecy of the scripture is of any private interpretation," and he rejoices that "the word of the Lord endureth for ever."

His message is peculiarly for today, because this student of the Word is also, to an unusual degree, a student of the times. His citations of sources and authorities from which his statements of fact are made disclose omnivorous reading of current literature, especially of leading journals that record the news of the world. This increases one's confidence in the accuracy of Mr. Panton's statements and the reliability of his facts.

When we bring together his exceptional knowledge of what is going on in this world, in its far corners and close at hand, his familiarity with the Guide Book that leads one unerringly through the maze of present-day life, his use of the "more sure word of prophecy," the "light that shineth in a dark place, until the day dawn," we have a contribution that is a prize indeed for the Church and the world. Mr. Panton's own magazine *The Dawn*, published in London, sends out every month his studies and observations. The bringing together of some of the most important of his recent papers in the present volume is

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cause for thanksgiving. A glance at the Table of Contents shows how comprehensive are the four sections of this book, and how central in God's plans and purposes are the themes discussed.

Like all fresh, vigorous thinkers and profound students of the Word, Mr. Panton has positive convictions, and some details of his conclusions may not find agreement on the part of all true Christian readers. When they do not, they will thereby challenge the reader to further study, thought and prayer, that the mind of the Spirit may be known.

Another detail is worthy of notice: the character of the writing that makes up these Papers. It is a regrettable fact that much true Christian writing is sadly lacking in good workmanship. Worldly or godless writers as a rule produce better literature than believers. But Mr. Panton's writing is a worthy vehicle for the expression of the tremendous truths set forth. He has extraordinary power in expression. His writing grips the mind as effectively as it appeals to the conscience and heart. It is an uninspired evidence of the inspired truth that "A word fitly spoken is like apples of gold in pictures of silver."

Charles Gallaudet Trumbull.

INTRODUCTION

Readers of *The Dawn*,[1] London, England, are aware of the fine character of that monthly magazine, which began its appearance in April, 1924. Its comments on current events, its presentation of the work of various mission fields in expert articles, its evangelistic tone, its richly spiritual and sound interpretations of Scripture, but above all its remarkable editorial treatment of the great events of our time in the light of the prophecies, form a treasury of edifying thought and illustration. Clearness of insight, depth of understanding and felicity of expression make its reading a rare delight.

In view of the above striking characteristics of *The Dawn*, it is felt that it would be a real service to the Church to gather in permanent form the more outstanding articles of its gifted Editor, D. M. Panton. It is now no longer possible for the Christian public to secure these extremely valuable Papers in any other form. Hence the importance of this work.

Readers will find the Papers on *The Flood* a fine aid to the gaining of clear views as against modernistic denials and misinterpretations. The documentation of these Papers from the works of genuine scientists makes them the more valuable.

The section on *Israel* is richly instructive. The papers on the relation of *Jewish believers* to the Church and on the *two Temples* of the future will provoke thought and criticism. The treatment of the *Land Laws of Jehovah* will prove a revelation to many of the marvelous wisdom enfolded in the codes of Moses and of the far reach—even into eternity—of the Mosaic vision, a signal testimony to the inspiration of the Word. Truly, "there is one lawgiver."

The Papers of the third section of the book will lure readers with special attraction. Aside from the interest of *The Red Napoleon*, the great Paper on *The King of the South* reveals the titanic forces already preparing for the final struggle for

[1] See advertisement at end of book.

world mastery. The Paper on *The Antichrist* will startle many by identifying Nero, risen from the abyss, with that dread coming personality. Various devout and serious scholars hold this view and it seems required by the very words of Scripture.

Perhaps the most remarkable Paper in the whole book is the one on *The Resurrection of the Roman Empire.* What the publisher has said elsewhere thereon may be quoted here: "The present upspringing of Italy into such spirit and power, driven by an autocrat who obeys no law but his own will and desire, is, next to the resurgence of the Jewish people in Palestine, *the most significant sign of the times.* Rome and Israel, what names and what a conjunction! We need no surer signs than these two of the near approach of the great and dread end of the Times of the Gentiles. We have entered the Rapids and are fast rushing on to the final Niagara precipice of the stern breakup of Gentile world power. The day of eternal blessing to Israel begins to dawn, though the darkest clouds in all her national career are swiftly gathering. May the people of the Lord wait and watch with utter joy for the signs of his own appearing" (*Jewish Missionary Magazine,* January, 1927, page 24). Readers may expect from Mr. Panton worthy and adequate treatment of this most startling development.

The Papers in the final section possess great force and insight. One sees in *The Return of Idolatry* the system of Rome becoming wholly paganized. *The Flight of the Papacy* discloses in the eery light of a blood-red moon the final destiny of papal Rome, and lifts revivified Babylon into momentary view before her Sodom-like engulfment in the volcanic fires of the judgment day. The closing Papers set the destiny of the righteous and the wicked in the clear light of the Word and give an awe-inspiring view of earth's last assize before *The Great White Throne.*

To complete the series it was found well to include several Papers by other writers, whose names precede their respective articles. All the Papers are here included with the full written consent of Mr. Panton and his publishers.

The publisher is grateful for the fine Foreword from the Editor of *The Sunday School Times.*

T. M. C.

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I. Man and the Earth Under Sin

The Japanese Earthquake

April, 1924.

Incomparably the greatest visible act of God since the War has been the earthquake in Japan (Sept. 1, 1923), another ominous thunder—an earthquake among the greatest recorded in the history of the world. The area of shock covered forty-five thousand square miles; it contained five big cities, and thirty-three counties; and seventy per cent. of its cities, towns, and villages were destroyed. The number of deaths at the lowest is estimated (*Times*. Sept. 14, 1923) at 165,000; [1] and the total damage was not less than £200,000,000 (*Times*, Jan. 2, 1924), or a greater destruction in a few hours than is wrought in a first-class war; 6, 962 factories were destroyed; while a million and a half people were rendered homeless. So stupendous an upheaval has not been known in Japan since the world-famous mountain, Fuji, was thrown up to a height of 12,000 feet in a night, more than 2,300 years ago.

The Objective.

No feature of twentieth century earthquakes is more portentous than the directness with which the blows are levelled at great cities. [2] Of Tokio, third largest city in the world, the apple

[1] It is solemn to note that the three most destructive earth-shocks on record have marked the opening of this momentous century. At Messina, in 1908, 250,000 perished; and "the loss of life (in the Chinese earthquake of 1920)," says Prof. H. H. Turner, "must have been between 100,000 and a million."

[2] It is tragic to listen to the Church assuring Science that the world has nothing to fear. "Christ," Bishop Welldon informs the British Association in Edinburgh (*Times*, Sept. 17, 1923), immediately after the earthquake, "clearly teaches that no fault can be imputed to the victims either of the wickedness of man or of the operations of natural law." What our Lord *does* clearly teach he himself states:—"There shall be famines and *earthquakes* in divers places; BUT ALL THESE THINGS ARE THE BEGINNING OF TRAVAIL" (Matthew xxiv. 7).

of Japan's eye, and the beating heart of the nation, covering thirty square miles, two-thirds were completely destroyed. In Yokohama, where even the contours of the ground were changed, the city was simply obliterated, nearly every house being wrecked in three minutes: men who had fought in Flanders say that the sight was worse than any battlefield. The earthshake consisted of 1,039 shocks (*Times*, Sept. 8, 1923) in this terrific bombardment of God. "On the third day," an eye-witness writes, "a heavy storm visited the capital, and millions of refugees had no shelter, nor food to appease their hunger, and innumerable children died of it."

Destruction.

The destruction was enormous. "I know of one family," says a correspondent, "worth a million, who are glad to accept a few handfuls of rice." The Imperial Art Museum, with nearly all its wealth of art from the eighteenth century onward, is gone; what the War did for the great University Library of Louvain, the earthquake has done for the Imperial Library at Tokio. It was as if a convulsion of nature had suddenly destroyed the British Museum and the National Gallery, together with most of the London private galleries of Rembrandt, Reynolds, Titian, and Vandyck. Eleven churches, in the two cities, collapsed; it is estimated that it will cost a million sterling to replace the schools, churches, hospitals and Christian institutions now in ruins. A native pastor returned to find his wife, family, and church a mound of ruins. Bishop McKim telegraphed to the American Church:—"All lost but faith in God."

Death.

It is right that we should not shrink from seeing what God intends all the world to see—its horror. Fire, always a dreaded consequent of earthquake,is, in modern days, made more terrible by gas mains and oil tanks. "Tokio," says one eye-witness, "was a living hell." Another says:—"A crowd of one thousand persons, surrounded by fire after the earthquake, sought safety in a large open space. The heat became terrific and sparks set

fire to the clothing of scores of people. Meanwhile, the great heat produced air swirls, and living, burning bodies were lifted by them from the ground and flung about. These living brands fell and set fire to others among the imprisoned crowd who till then remained unhurt" (*Times*. September 12, 1923). "Many thousands," says yet another eye-witness, "were roasted alive." A member of the Christian Police Association preached to a great crowd, ringed by fire, until he fell dead.

Of Yokohama we read:—"Crowds of Americans, Europeans and Japanese, filled the streets; tramcars and automobiles carried men and women bent on business or on pleasure all day and half of the night; hotels, restaurants and clubs were centers of careless gaiety. The social atmosphere of Yokohama was always more attractive to a European than that of Tokyo because it approached nearer to London's vistas. By night the city blazed a million lights, every shop and cafe shouted welcome. In three minutes on September 1, at noon, the city, with all potentialities of work and pleasure, was extinguished. Imagine Plymouth and Southampton welded into a single city and garnished richly with the romance of the Orient; then shattered by a single blow of an enraged giant; then blackened by fire, leaving only a few shells of buildings, a few chimney-stacks, a few ruined quays, and, over all, a haze of thin smoke from fires where thousands of human corpses daily burned."

National Sin.

The reasons of any earthquake can be fully apparent only to God: nevertheless we know that if only we knew all that God knows, and had his goodness, we should do exactly as he does. The *why* can be as mysterious as the *how*: nevertheless probably no great earth-shock of the world has been without its moral clues. These earth-movements in Japan, accomplished in a few minutes, may change the history, not of Asia only, but of the world. Japan, which, in the exhaustion of Europe and the chaos of China, threatened a possible world-dominance, has been reduced for decades, by this act of God, to a second-rate, harmless power. It is significant that at Keswick, two or three

months before, Dr. Chas. Inwood said:—"While I was in Tokio one of the leading journals of the city declared, in reference to the reading-books in the hands of the people: 'Most of the books being read by these people, men and women, are so obscene that they could not be translated into English.' " Dr. D. S. Spencer, a missionary of forty years' standing in Japan, says:—"Japan alone among the leading nations publicly licenses prostitution. Social vice fostered by the government is undermining the family, endangering the Church, destroying the life of young manhood and womanhood, and eating out the heart of Japan." *Korean martyr-blood calls from the ground to God.*

But more momentous than all else, as light upon this enormous tragedy, is the fact that Japan, for two thousand years, has maintained the supreme sin that will bring down the final wrath. "The Japanese," says Professor J. H. Longford, His Majesty's Consul at Nagasaki, "believe in the divine descent of their emperor as firmly as we do in the miraculous conception, and worship and believe and trust in him, always rendering to him, whether present or absent, the unquestioning reverence that is due not only to the gods, but to the greatest of all gods." As the home of idolatry, India, with its 350,000,000 gods, is also the home of famine; so the home of emperor-worship for two thousand years, Japan, is also the home of earthquake and convulsion. In the last fifteen centuries Japan has had a great earthquake every ten years: *in the nineteenth and twentieth centuries she has one every five years.* A Japanese gentleman in London, not a Christian, exclaimed: "This has come from Heaven! Japan was sunk in materialism, and something had to happen."

Idolatry.

It is instructive to observe where the stress of the earth-blows has fallen in past years. In 1596 the Jesuit missionaries wrote: "Most of the temples were thrown down, and the priests and idols crushed: the mighty idol Daibutsu, and the great palace at Fushimmi, rushed down on a sudden into a confused heap of rubbish, at a cost of three hundred millions in gold." In 1861 four hundred worshipers in the great temple at Ogaki,

near Gifu, were overwhelmed, and their shoes were found waiting at the entrance for owners who never returned The gigantic bronze statue of Amida, cast in A. D. 1252, nearly fifty feet high, still survives; but for four centuries he has remained on his lotus pedestal houseless; for the huge temple in which he once sat has twice been levelled with the ground by the earthquakes of 1394 and 1498.

The contrast of Christian experience to-day is very remarkable. Only three missionaries, out of four hundred in the area, are known to have been killed; and "no escapes have been more thrilling," a Methodist missionary writes, "than that of some of our own people." Here is one: "Our only other missionaries in Yokohama at the time were Misses Baucus and Dickinson. When the shock came Miss Baucus started to run, but as everything was falling she fell on the floor beside her desk. She shut her eyes, certain that she would open them in heaven; but when she opened them, she saw before her an opening in the debris, and crawled out into the air unscratched. As the house had totally collapsed she supposed of course Miss Dickinson must be dead. Four hours after the house had fallen they lifted Miss Dickinson out unhurt. She had been in an inner room, had been thrown to the floor, and when ceiling and roof fell, they were prevented from hitting her by a table and chair. She was flat on her back, so tight that she could not move, with the beams a few inches from her face." For the earthquake was remarkably timed. "The reason," says Dr. J. T. I. Bryan, "why so few foreigners were killed, was that the earthquake came at the right time of year, the right day of the week, and the right time of the day to save them; for the first Saturday in September is a day or so before the foreign community returns from its holiday in the hills, and at noon on Saturday the men-folk leave their offices for the week-end." It was a blow *at Japan.* Only some decades ago, from a rock in the Bay of Nagasaki — in the earthquake area—37,000 Christians were hurled in one day.

Some years ago, in an American earthquake, the inhabitants of a village, panic stricken, asked an old Christian the

secret of her calm and joy. "Mother," they said, "are you not afraid?" "No," she answered; "I rejoice to know that I have a God who can shake the world."

Locomotion and Science: Twin Signals of the Advent

June, 1924.

One utterance of the Spirit—largely unintelligible three thousand years ago—is so curiously emphatic, so extraordinarily explicit, and now so startlingly fulfilling, that it flashes like an Advent-lightning across the sky. "Thou, O Daniel, shut up the words, and seal the book"—a warning of unintelligibility to contemporaries: the full meaning of the prophecy could only be grasped when circumstances supplied the key—"*until* the time of THE END"—the neighborhood of the Great Tribulation named in verse 1, when the book will be unsealed to myriads of minds: "many shall RUN TO AND FRO"—a sentence so hard to understand for three thousand years that almost all commentators turn it into metaphor, in a strained and far-fetched translation; there is no assertion in the text that it is a running to and fro *in the Scriptures*, or in the Book of Daniel—"and KNOWLEDGE—our word for the Latin word Science: there is no assertion in the text that it is *Scripture* knowledge, but knowledge absolute—"shall be *increased*" (Dan. xii. 4); a rapidity of transport, and a growth of Science, so gigantic, so portentous as to be a blazing portent of the End, visible thousands of years before their joint arrival.

Rapidity of Transport.

So the forecast of Daniel is transport of incredible rapidity in the latter days. "Many shall run to and fro" is explained by Gesenius thus: "to run up and down, to go to and fro, hither and thither in haste; to go over the earth or land in travel." [1]

[1] It is manifest, by their translations, that both the Authorized and Revised translators so understand it.

Not until a century ago was fire, the agent of all revolution in transport, brought by engineers to the aid of locomotion: until then the camel and the horse were the swiftest means of human transport. Our Lord, on earth, walked; once—so far as we know—he rode; and never travelled in a chariot, which was reserved for royalty and the great: nor was it otherwise for five and a half millenniums. Carriages first appeared in England, but only for the rich and invalids, in A. D. 1380, private coaches in 1510, and public coaches in 1662; and it was said at the time —"Incredible as it may appear, the coach will arrive in London from Manchester in four days and a half," or the time now taken by a swift Cunarder to span the Atlantic. To-day the rail-car covers the distance in three to four hours. The motor record is (I believe) 136 miles an hour; the aeroplane, 266 miles an hour; and even the submarine, driven against dense underwaters —the slowest of all possible progression—travels faster than the earliest railway trains. [2]

Automobiles.

But the supreme modern land-transport, altogether out-classing even rail travel, appears foretold with an explicitness of detail not less than astounding. Be it remembered, that, so far as we know, chariots, always made of wood, [3] were never propelled by fire, nor even carried lamps or "hooters." Now Nahum (ii. 3) says: "The chariots flash with steel *in the day of his preparation*:" for the swiftness of modern transport is a shadow of the Advent both of Christ and Antichrist: the Hebrew is— "with fire of steel"—that is, fire encased in steel: the word is unique in the Bible. "And the fir-trees are shaken terribly"—

[2] Man has thus outstripped all beasts and birds. The cheetah, or hunting leopard of India, the fastest thing on foot, can cover sixty miles an hour over a short distance: and the spine-tailed swift, which breeds in the mountains of North-Eastern Asia—the fastest bird in the world—is capable of two hundred miles per hour.

[3] Tutankhamen's chariots, unearthed at Luxor, are wood overlaid with sheet gold: even the wheels are covered with gold, and the axles richly encrusted. The iron chariots of Judges iv. 3 were so exceptional as to be recorded.

by the thud and thunder of the armored cars; as a London street will be shaken by a motor-van, or the countryside tremble under the passing of a tank. "The chariots rage in the streets"—go at mad speed; the word is used of Jehu's furious driving: they tear along as if mad—"they jostle one against another in the broadways"—the esplanades, and avenues: "the appearance of them is like torches"—the glare of the headlights—"they run like the lightnings." Mark the description: the end-time chariot is of steel; it is propelled by fire—no horses are named; it is a ponderous car, jostling; it "rages"—one scholar gives the word as "toot," a call, or warning; it carries torches, or headlights; and its speed is so great that it is said to flash like lightning. They are in all the "broadways"—as New York's greatest thoroughfare is called: [4] in the United States alone four million cars were sold last year (1923): the streets of all great cities throughout the world to-day are dangerous with jostling, raging, lightning-chariots. "Their 'appearance,'" as Calvin said long ago, "will dazzle the eyes of beholders with their brightness."

Wireless Transmission.

So rapidity of thought-transmission also is one of the miracles of the modern age. When Stanley found Livingstone at Ujiji, the letters he carried were two years old: a telegram now covers the space in one-twentieth of a second. At a Railway Exhibition in Washington recently, Mr. Morton, the Secretary of the Navy, opened a telegraph switch at midnight, starting a time signal round the world, while a map 21 feet by 42 feet showed its progress by electric bulbs. The signal circled the globe in seven seconds. Most wonderful of all, during the presidential address at the meeting of the British Association in Liverpool, Sir Ernest Rutherford's voice, which took 1-5th of a second to reach the back of the hall, took only 1-50th of a second to reach the North of Scotland; so that the address was heard in

[4] A distinguished architect said recently in Paris that if automobiles continue to increase as in the last three years, by 1940 motor transport will be impossible except in the widest streets, and that New York, Chicago, Paris and London will have to be rebuilt.

Aberdeen ten times more quickly than on the back benches of the hall in Liverpool. So the Book of Daniel was to remain, in parts, sealed, until illuminated by facts then inconceivable: today we stand in the dawn of its revelation.

Science.

But the growth of Science foretold by Daniel, and now patent to all the world, beggars language and baffles imagination. It is the peculiarity and outstanding feature of the present age. To take a single example, Astronomy: early in the Christian era Hipparchus catalogued 1,022 stars; the early telescopes, in the dawn of the nineteenth century, revealed 6,748; the great telescopes now expose (Sir Robert Ball tells us) 50,000,000; and the sensitive plate of photography lays bare still myriads more. And that is but one small section of Science! "I do not believe," says Lord Balfour, "that we yet realize the magnitude of the growth of knowledge that has taken place in three generations, in the sixty or ninety years drawing to a conclusion: our whole view of the world has been revolutionized in that time, our whole view of history, our whole view of science, our whole conception of the material world, our whole knowledge of the growth of progress." The increase is no less extensive than it is intensive. The record of new books in England in the first half of the eighteenth century was an average of 93 a year; the annual output in the first quarter of the nineteenth century was 600; a year or so ago it was 8,446, with 2,279 new editions. Of one edition alone—"Everyman's Library"—14,000,000 volumes have been sold. The British Museum, a huge mausoleum of literature—since by law a copy of every British book has to be stored within it—has grown into a town in the middle of London, containing four million books on 46 miles of bookshelves; and 12 other great libraries of the world hold another 14 million. [5]

[5] The details are these:—Bibliotheque Nationale, Paris, 3,500,000; Imperial Library, Leningrad, 1,881,000; Congress Library, Washington, 1,793,000; Royal Library, Berlin, 1,400,000; Royal Library, Munich, 1,300,000; Imperial Library, Vienna, 1,000,000; and Rome (two), Oxford, Brussels, Edinburgh, and Dublin, under a million each.

Divine Rapidity.

The lightning rapidity with which God can counter man's swiftness, and man's science, the parent of the rapidity, the earthquake in Tokio has shown. It took but a few moments for the University Library — knowledge laboriously accumulated through centuries—to go up in ashes. Its 750,000 volumes included a unique collection of 790 volumes of Chronicles of the Lo (Korean) Dynasty, and the great Chinese Encyclopædia in 9,998 volumes, together with seventeenth century Jesuit books on Japan—all of which can never be replaced. Such will be the lightning rapidity of God's "short work." "I will come near to you to judgment; and I will be a SWIFT WITNESS against the sorcerers"—the Spiritualists—"and against the adulterers, and against those that oppress the hireling in his wages"—the sweaters—"and that turn aside the stranger"—anti-foreign legislation is increasing in all lands—"from his right" (Mal. iii. 5). The judgment angel stood by Daniel *in two minutes* from the Throne of God (Dan. ix. 23)—the length of time taken to repeat the prayer—a speed in aviation even now inconceivable to Science; and how swiftly judgment can act, when it has alighted on the earth, is seen in the Messina earthquake, when 250,000 souls were shocked into eternity *in seven seconds*. "When they are saying, Peace and safety, *then* SUDDEN DESTRUCTION cometh upon them, as travail upon a woman with child; and they shall in no wise escape" (1 Thess. v. 3). So God can be as swift to save. "We shall all be changed *in a moment*"—for the dead—"in the *twinkling of an eye*"—for the living (I. Cor. xv. 51): swift as lightning the mortal will be swallowed up of life.

Fulfilment of Prophecy.

What an overwhelming proof of the truth of the Holy Scriptures! The modern world is stamped all over with prophecy, and every newspaper publishes God—and in the heart of it all is Calvary. For if the Word of God can be so overwhelmingly true in the literal details of a single phrase foretold three thousand years ago, how overwhelmingly more true—if that were possible—must be its great blazing central truth, the incarnation and offering of the Son of God. Every fresh fulfillment

is a warning-bell where wrecks go down. A vessel named the *Thetis* was cruising in the Mediterranean in search of an uncharted shoal. The captain, having failed to locate it, abandoned the enterprise, but an officer on board, who formed a different judgment, afterwards discovered a reef of rocks, which he reported at the Admiralty, and it was inserted in the charts. The intelligence came to the captain's ears. "The whole thing is a falsehood," he exclaimed; adding, "If ever I have the keel of the *Thetis* under me in those waters again, if I don't carry her clean over where the chart marks a rock, call me a liar, and no seaman." Two years after, he was conveying, in the same vessel, the British Ambassador to Naples. One windy night he and the master were examining the chart on deck by the light of a lantern, when the latter pointed out the sunken rock on the map. "What," exclaimed the old seaman, "is this invention to meet me in the teeth again? I swore I would sail over the spot the first chance I had, and I'll do it." He went down into the cabin, merrily related the story to the company, and said, — "Within five minutes we shall have passed the spot." There was a pause. Then, taking out his watch, he said, "The time is past! We have gone over the wonderful reef." But, a moment after, a grating touch was felt on the ship's keel; then a sudden shock —a tremendous crash—the ship had foundered. The captain was last seen a white figure, bareheaded, and in his shirt, on the dark hull of the *Thetis*, as the foam burst round her sinking bows. He perished, a victim of unbelief.

Geology and the Flood

April, 1924.

The violence with which the Flood rent and tore the earth it has probably never, since it occurred, entered into the human mind to conceive. "All the fountains of the great deep"—watery abysses in the caverns of the earth — were "broken up," the earth-crust rent, to let them through; thus loosing volcanoes, and, by undermining the solid crust of earth through oceans heaving laterally, they shattered the granite foundations of the

world. Jehovah says: "I, EVEN I"—the sole and peculiar agency of Deity, acting on specific plans, and supernaturally controlling every detail, created the Deluge—"do bring a flood;" behold, I will destroy (all flesh) *with* the EARTH" (Genesis vi. 13, 17). Not only would the uprush of emerging oceans tear and destroy earth, but the enormous rush of waters, rolling over the earth day and night—all geologists assert that the vast effects on earth-rocks are caused by water—and then subsiding, would create such changes in the earth's crust as one geologist (Prof. Edward Suess) depicts as "of such indescribable and overpowering violence that imagination refuses to follow."

Now the first physical fact it is vital to grasp is an ice-bound world. We read: "all the high mountains that were under the whole heaven were covered: fifteen cubits upward did the waters prevail" (Genesis vii. 19). As Mount Everest is nearly thirty thousand feet in height, it follows, from these figures, that the uprush of the rising oceans would be on a scale of ten feet an hour, or a foot every six minutes, over the whole earth—an awful rise, yet allowing time for flight; but, when completed far above the snow-line, the globe would be encased in a vast coating of ice of a thickness now (I suppose) impossible to ascertain. The floating bodies of a drowned world would, in a few hours, be congealed in ice. Now this is exactly what we find. The earlier climate of earth, says Prof. Dana, "abruptly terminated, and the cold became suddenly extreme, as of a single winter's night." The mammoth, locked in ice, is found, perfectly preserved — with food undigested in the stomach, and even fresh in the mouth, and some cases standing erect—frozen so instantly that its very flesh is untainted, and, when exposed, was devoured by wolves and bears; and over the whole earth, tropics equally with the arctic, such prehistoric monsters are found in the ice-rind of a submerged world. [1] "This eternal

[1] Scandinavia, says Prof. Jas. Geikie, "has been molded, rubbed and polished by one immense sheet of ice, which could hardly have been less than 6,000 or 7,000 feet thick" (*The Great Ice Age*, p. 381). The continental ice-sheet in Connecticut Prof. Dana estimated at 6,000 to 8,000 feet in thickness.

frost," says Cuvier, "could not have taken possession of the regions which these animals inhabited, except by the same cause which destroyed them; this cause, therefore, must have been as sudden as its effect." So Jehovah says: "THE WATERS ARE HID AS WITH A STONE, AND THE FACE OF THE DEEP IS FROZEN" (Job xxxviii. 30).

But the huge descent of shattering glaciers, together with an inconceivable lateral rush of oceans—"and the waters returned from off the earth" (Genesis viii. 3): literally, 'going and returning;' the ebb and flow of a gigantic retreating tide—would plunge and wedge living matter into the very crust of earth, as it excavated its course through rocky beds saturated and softened by water under enormous pressure. Exactly so we find it. In one area covering not less than ten thousand square feet, the rocks contain fish, petrified; contorted in agony; sometimes the tails bent to the head; and in all attitudes of fear, anger and pain. No one fish is injured by the others; none survived: of all living matter the most quickly perishable, yet preserved almost perfect, these fish must have been caught and turned to stone with almost inconceivable rapidity. Entombed in whole shoals, scattered over the globe, hot geysers, or erupting volcanoes, brought the very fish under the judgment of the Flood, and melted earth's foundations. (Professor Bischoff found that the steam of a hot spring at Aix-la-Chapelle, though only from 133 degrees to 167 degrees F., changed blocks of black marble into dough.) Professor Buckland says that the fossil cuttle-fish found in Lyme Regis must have been killed and imbedded in the strata in a moment of time; so rapidly in fact as to be prevented from discharging the contents of their ink-bags. "I must register," he says, "the proofs of instantaneous death, detected in these ink-bags; for they contain the fluid which the living sepia emits in the moment of alarm, and might detail further evidence of their immediate burial, in the retention of the forms of these distended membranes, since they would speedily have decayed, and have spilt their ink, had they been exposed but a few hours to decomposition in the water. The animals must, therefore,

have died *suddenly,* and been *quickly* buried in the sediment that forms the strata, in which their petrified ink and ink-bags are thus preserved."

Moreover, the enormous subsidence of this cap of ice—ten thousand glaciers in one; not slow-moving, but rocked in huge convulsion, the frightful cataracts of a draining world—sawing and scarring the earth beyond conception, would also bury the vegetable creation. So we find it. In a stone quarry in Cragleith a fossil tree-trunk, slantingly erect, some sixty feet in height, the bark of which had become the purest and finest coal, pierced ten or twelve strata of the white sand-stone in which it is embedded. As it could not possibly have been held erect by the strata at its base only, the whole—sandstone and tree together—must have been precipitated by enormous convulsion, that not only overwhelmed the forests, but thus sawed the surface of the earth with wounds deep and swift as lightning. Whole fossil forests are found, erect, rootless, with no base of soil, turned into stone or coal—one tree will be found, part of it stone, part of it coal—the record of God's judgment act. Sir Chas. Lyell, who himself examined the Craigleith tree, says: "Stems of a soft and succulent character, and of a most perishable nature, are preserved in flint; and there are instances of the complete silification of the young leaves of a palm tree when just about to shoot forth." So sudden, so *destroying* earth (Genesis vi. 17), yet so preparing the world for new races and a coming Incarnation, was this greatest judgment act of God the universe has yet seen.

Finally, a cataclysm so gigantic—a thousand tempests in one; the sway and swing of enormous slipping, slapping oceans —must have turned earth's crust into a vast hecatomb of a judged world. So we find it. The skin of the earth which contains fossil remains of life is, like the rind of an orange, or the skin of an apple, very thin: beneath it is the primitive (or Archaean) rock, the bedrock of the world, in which fossils are never found; and it is this rind of the earth which is the photograph of the Flood. Fossils, animal and human, are found, together, in all the super-Archaean rocks; they are heaped together

in numbers so enormous, and in such utter confusion, as is explicable only by a sudden and overwhelming catastrophe; and the bones, like the stones and boulders around them, are rubbed, ground, striated, and smoothed by *water*. So Sir Joseph Prestwich, commenting on Italian hecatombs of hippopotami, animals of all ages down to the foetus, bones showing no trace of weather or exposure, says: "My supposition is, therefore, that when the island was submerged, the animals in the plain of Palermo naturally retreated, as the waters advanced, deeper into the amphitheatre of hills until they found themselves embayed, as in a seine, with promontories running out to sea on either side and a mural precipice in front. As the area became more and more circumscribed the animals must have thronged together in vast multitudes, crushing into the more accessible caves, and swarming over the ground at their entrance, until overtaken by the waters and destroyed." For the world at this moment is a vast graveyard, a gigantic cemetery of capital punishment, because God said, "The END of *all flesh* is come before me" (Genesis vi. 13).

The historic is a startling confirmation of the geologic, in its testimony to the Flood. In 1872, in the ruins of Nineveh, the Chaldean account of the Deluge was unearthed. *These clay tablets date from ages before Abraham was born, and long before a word of the Bible was written.* Here are some sentences: "Bel (that is, God) was filled with wrath, saying, Let no living soul come forth, let no man survive in the judgment." Then someone named Ea intercedes. "Grant that the sinner be not cut off; be merciful: that he be not destroyed." But the answer comes: "O man, build a ship! seek life! and bring all the seed of life into the midst of the ship." The mighty vessel is then constructed according to dimensions given from heaven; "and I poured six sars of pitch over the *outside;* I poured three sars of bitumen over the *inside.*" Then comes the command, "Enter into thy ship and close thy door; in the night will I cause the heavens to rain destruction;" and Noah adds the very natural remark, "I watched with dread the dawning of the day."

A lurid description of the Flood follows: "the violence of the storm-god reached to heaven; all that was light was turned to darkness, and brother beheld not his brother.' On the subsidence of the waters, "I beheld the deep and uttered a cry, for the whole of mankind was turned to clay; like the trunks of trees did the bodies float.' At last "on the mountain of Nizir the ship grounded. I sent forth a dove; but a resting-place it found not, and it turned back. I sent forth a raven. The raven saw the going down of the waters, and did not turn back. I built an altar on the summit of the mountain: I set libation vases seven by seven." Antedating the Bible by centuries—it may perfectly well be the product of conversation with Noah—this narrative, circumstantial with the Scriptures to a degree simply astounding, puts the fact of the Flood beyond all cavil or doubt.

The Sumerian Narrative of the Flood

October, 1926.

It is not surprising, but very regrettable, that in the turmoil of the Great War a discovery of immense value has been almost totally overlooked. Actually discovered in 1912, but not deciphered and published until 1916, the oldest of all deluge documents has been unearthed by the third Babylonian expedition of the University of Philadelphia. This new Sumerian narrative dates back *twenty-one centuries before Christ*. The text is in Sumerian, the language of the earliest known inhabitants of Babylonia.

Nippur.

The site from which the new material has been obtained is the ancient city of Nippur, in central Babylonia, a place deserted for at least nine hundred years. Here more than thirty thousand contracts and accounts, dating from the fourth millennium to the fifth century B. C., were found in houses along the former river-bank. No less than twenty-one different strata, representing separate periods of occupation, have been noted by the American excavators at various levels within the Nippur mounds, the earliest descending to virgin soil some twenty feet

below the present level of the surrounding plain. This remote date of Nippur's foundation as a city and cult-center is attested by the fact that the pavement laid by Naram-Sin in the south-eastern temple court lies thirty feet above virgin soil, while only thirty-six feet of superimposed debris represent the succeeding millennia of occupation down to Sassanian and early Arab times. In the period of the Hebrew captivity the city still ranked as a great commercial market and as one of the most sacred repositories of Babylonian religious tradition. Nippur was one of the most sacred and most ancient religious centers in the country, and Enlil, its city-god, was the head of the Babylonian pantheon.

The Doom

The beginning of the text is wanting, and the earliest lines preserved of the First Column open with the closing sentences of a speech, probably by the chief of the four creating deities, who are later on referred to by name. In it there is a reference to a future destruction of mankind, but the context is broken; the lines in question begin:

"As for my human race, from (or in) its destruction will I cause it to be (. . . .).
"For Nintu my creatures (. . . .) will I (. . . .)."
At that time Nintu (. . . .) like a (. . . .),
The holy Innanna lament (ed) on account of her people.
Enki in his own heart (held) counsel;
Anu, Enlil, Enki, and Ninkharsagga (. . . .).
The gods of heaven and earth in (voked) the name of Anu and Enlil.

Noah.

At that time Ziusudu, the king. . . . priest of the god (. . . .)
Made a very great . . . . (. . . .).
In humility he prostrates himself, in reverence (. . . .),
Daily he stands in attendance (. . . .).
A dream, such as had not been before, comes forth. . . . (. . . .),
By the Name of Heaven, and Earth he conjures (. . . .).

The Warning.

For (. .) . . the gods a . . . . (. , , ,).
Ziusudu standing at its side heard (. . . .):
'At the wall on my left side take thy stand and (. . . .).
'At the wall I will speak a word to thee (. . . .).

(5) 'O my devout one . . . . (. . . .),
'By our hand (?) a flood . . . . (. . . .) will be (sent).
'To destroy the seed of mankind (. . . .)
'Is the decision, the word of the assembly (of the gods).

The Flood.

The missing portion of the Fourth Column must have described Ziusudu's building of his great boat in order to escape the Deluge, for at the beginning of the Fifth Column we are in the middle of the Deluge itself. The column begins:

All the mighty wind-storms together blew.
The flood . . . . raged.
When for seven days, for seven nights,
The flood had overwhelmed the land,
(5) When the wind-storm had driven the great boat over the mighty waters,
The Sun-god came forth, shedding light over heaven and earth.
Ziusudu opened the opening of the great boat;
The light of the hero, the Sun-god (he) causes to enter into the interior (?) of the great boat.
Ziusudu, the king,
(10) Bows himself down before the Sun-god;
The king sacrifices an ox, a sheep he slaughters (?).

Thus we have here a record reaching as near to the Flood itself as we are to the Reformation; and the actual composition, apart from the tablet on which it is written, must—say the discoverers—be very much earlier still. [1]

The Advent and the Flood

October, 1926.

A tremendous dogma was laid down by a great geologist (James Hutton) at the end of the eighteenth century, a dogma which has since become the master-principle of geology. It is simply and purely a dogma, and a dogma which, in the nature of the case, can never be proved, and it is this:—that nothing has happened in the past which is not happening to-day; that all we see around us was originally produced by forces and processes exactly such as are operating at this moment. All huge catastrophes, therefore, have been imagined, but never occurred:

[1] Fuller details will be found in L. W. King's *Legends of Babylon and Egypt*, the Schweich Lectures for 1916, Oxford University Press.

all miracles, and especially miraculous judgments, they could never have happened. And this, so far as the Church of God is concerned, is a strictly modern dogma. "Until comparatively recent times," says Dr. Driver—until about 1840, says Sir Henry Howorth—"the belief in the Deluge was practically universal among Christians."

A Deferred Advent.

Now such a doctrine, springing naturally from the soil of a dying age throughout which God has withheld all miraculous intervention, is enormously strengthened by that divine silence. We *know* that for two thousand years there was no creative act, no flood, no fire and brimstone on wicked cities: therefore it is far easier now, than before, to say *there never has been any*. And the doubt most naturally fastens, at the close of the Christian Age, on the challenge of the coming Advent. So we find around us exactly what was foretold: "in the last days mockers shall come with mockery"—in scoffing, scoffers; clothing themselves with scoffing as with a garment—"saying, Where is the promise of His coming?" (2 Pet. iii. 3). Miraculous catastrophe, embodied in a returning Christ, was foretold: why has it not happened? The Old Testament prophets said it; Jesus himself said it; the angels at the Ascension said it; all the Apostles said it: why has it not happened, except that it *could not* happen? that miraculous intervention is not God's habit of working at all, and never has been: "for (they say) from the day that the fathers"—the Patriarchs (Heb. i. 1; Rom. ix. 5)—"fell asleep, all things continue as they were from the beginning of creation." [1] It is not the possibility of the Advent they deny, but its consistency with the reign of law: its constant affirmation, and constant failure, is the mark of an illusion: what is indefinitely postponed ought never to have been foretold.

[1] Thus they acknowledge a Creator and a beginning: but they assert an undisturbed development from the "*beginning* of creation:" that is, that God created, not by catastrophic strokes, but by implanted evolution; creation itself, for them, is embraced in the Doctrine of Uniformity. Thus they appear to be scoffers *inside* the Church.

The Flood.

Now the Apostle counters the scepticism by the statement of an enormous oversight; and it is not the oversight of a doctrine, or of a theory, but of a fact. Not only does uniformity of law last only so long as the Creator decrees, and so *can* be broken; but uniformity *has been broken,* and so can be broken again. "*This* they forget," he says, "that there were heavens from of old, and an earth compacted *out* of water"—by the retreating tides—"and *through* water"—by the upthrust of the land—"by the word of God," and not by evolution; terraqueous, and thus *made,* so to speak, for a deluge: [2] "by means of which"—that is, both heavens and earth: reservoirs, in the overhanging firmament and the ocean-containing earth, of waters which drowned the world; the windows of heaven, and the fountains of the great deep—"the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word"—the Word that by *fiat* created all can far more easily by *ruat* dissolve all—"have been stored up for fire." That is, the universe is loaded with its own self-destruction: its ground-plan reveals its death-day: destruction by deluge was but a rehearsal of conflagration by fire. (The new earth has no sea, for it will have no deluge). Earth is now stored *with* fire *for* fire. [3] For the universe, by the very form of its creation, is loaded with its own dynamite: as it was pregnant with water, so it is now pregnant with fire: lightnings, meteors, volcanoes, judgment reservoirs embedded in the universe itself, are a slumbering funeral pyre. So the scientific sceptics of a catastrophic Advent are answered by the very thing on which Science itself

[2] Dr. A. R. Wallace shows that if the present oceans of earth were increased by only one-tenth, the whole globe would be under water.

For the theory ingeniously worked out (we offer no opinion) that the Flood was caused by a change of the axis of the earth's rotation, see W. B. Galloway's *The North Pole and the Deluge* (Thynnne and Jarvis).

[3] Professor H. H. Turner, in presenting the report of the Seismological Committee to the British Association (*Times,* Aug. 7, 1926) said that seismology indicates that while earth's rocky shell has a mean rigidity twice that of steel, its core appears to be a fluid of molten iron.

bases everything—*fact*. God broke into history gigantically, overwhelmingly, at the Flood: therefore no silence of two millenniums can disprove what he has foretold—that, more gigantically, more overwhelmingly, he will break into history again.

Historical Evidence.

For the historical evidence of the Flood so converges from all quarters of the globe, and in detail is so specific, as to make it impossible that it should spring from anything but a fountain of fact. All the three great civilized races of mankind, says Lenormant, have preserved the history of the Flood. Exact details are given. Fohi, the Chinese Noah, is saved together with his wife, three sons and three daughters; or eight souls in all. Manu, the Indian Noah of the *Mahabharata*, is saved together with the seven Rishis, or holy beings; again eight in all. Even the Fiji Islanders talked of eight souls being saved from the Flood, and landed at Mbenga. And another critically decisive fact in regard to the Flood is the way in which ancient chronologies go to support the approximate Scriptural date of its occurrence. According to ancient traditions (Luken) the Assyrians placed the Deluge in 2234 B. C. or 2316, the Greeks in 2300, the Egyptians in 2600, the Phoenicians in 2700, the Mexicans in 2297. So also minuter details put a common source in fact beyond doubt: such as (in the Indian record) the introduction of animals into the Ark, and the warning interval of seven days; and (in the Babylonian) the pitching of the Ark with bitumen, and the thrice-repeated release of birds. Persia, India and China, in Asia; the Greeks and Romans in Europe; Egypt, and far inland tribes, in Africa; the Esquimaux, Mexico, and the Red Indians, in northern America; Peru and Brazil in southern America: the tradition is universal and it is universal in ascribing the Flood to the judgment of God.

Wilful Oversight.

So then the fact of the Flood shatters for ever the doctrine of Uniformity. But how is it possible that thoughtful, learned men could make a blunder so colossal? The Apostle answers:—

"This they *wilfully* forget," they deliberately ignore; the word expresses a deliberate act of the will (Bp. Wordsworth): it requires an effort of the will to shut out the facts; *they refuse all evidence which conflicts with a dogma already assumed.* For the Holy Spirit lodges the scepticism in the life: "walking after their own lusts." All men have lusts, but all men do not walk in them; and of all fruitbeds of doubt, the most fertile is immorality. The man of fierce passions is the man of contemptuous doubts; the denial rests, not on fact, or on study, or on reason, but on lust; because sinful pleasure and the sense of judgment—past or imminent—cannot co-exist in the same heart. For the ignoring of Deluge evidence is deliberate. "It is a singular fact," says Major Merson Davies, F.G.S., "that the really monumental works of Sir Henry Howorth, on the palæontological and geological evidences of the Flood, [4] have been almost totally ignored by orthodox geologists. Surely nothing but divine inspiration could have thus described the basal dogma of modern evolution, in its appropriate twentieth century garb—the doctrine of uniformity—eighteen centuries before that garb was ready to be used. And see how the whole thing is done—both the history and the essential character of the movement indicated—by the unerring Spirit of God *in a single sentence.* The great, modern doctrine stands pilloried by Scripture in a flashlight portrait of 15 words:—'Since the fathers fell asleep all things continue as from the beginning of the creation.' "

Dissolution.

The Spirit finally reveals the dissolving worlds. "The heavens shall pass away with a great noise" — with a crashing roar (Lange)—"and the elements"—the creative rudiments, the electrons—"shall be *dissolved*"—the word implies a fever; the universe, like a dying man, will perish of an unbearable temperature—"with *fervent* heat" the liberation and ignition of gases under white-hot heat—"and the earth and the works that are therein shall be *burned up*"—the fire will reach the floor and foundations of the mighty fabric on which we stand. There is

[4] For some of these evidences, see chapter 6.

no substance known which fire does not melt; gold and iron run like butter, and diamonds turn to vapor, even under temperatures now known to us. Curbed fire has a more dreadful explosion. The earthquake at Messina was preceeded, says an eyewitness, by "a low growling like distant thunder, followed by a tremendous roar like the firing of a hundred guns," as the earth cracked and split with the underground explosions. If the roar of burning forests and boiling oceans, of crashing cities and rolling mountains, baffles all imagination—the crash of the final dissolution of burning worlds and exploding systems, no mortal mind can conceive.

Deluge Debris

October, 1926.

The Deluge testimony of geologists wholly sceptical on Scripture is far more startling than most are aware. For the Flood has left—as was inevitable, if it was an actual fact—vast mud beds, filled with sea, as well as fresh-water, shells, and huge boulders, or masses of rock, stranded in extraordinary equilibrium. "These vast masses of primitive rocks," says Professor Forbes, "apparently without any great wear and tear of travelling, are superficial, naked, deposited upon the bare rock, which has received no coating of soil since, and often placed in positions of such ticklish equilibrium that any considerable convulsion would have displaced them;" and "a thousand circumstances demonstrate that the deposition of these masses has taken place at the very last period of the earth's history." [1] Vast beds of mud, called by Sir Charles Lyell, "the inundation mud," are found everywhere to-day on the earth's surface. For example, "one flood," Burmeister says, "extended from the center of the [South American] Continent to the furthest barrier existing in the sea:" "on the summit of the hills [the trunks of trees] lie flung one upon another in the wildest disorder, forced upright,

[1] Fuller references, including most of these, will be found in a book of value— J. Urquhart's *New Biblical Guide*, Vol. II. The italics are mine.

in spite of gravitation, and with their tops broken off, or crushed, as if they had been thrown with great violence, and there heaped up." The opening of a slate quarry on Moel Tryfan, in the Snowdon range, revealed an immense bed of gravel, full of sea-shells, including species of shell-fish *that belong to deep-sea life alone.* Nor was it a gradual deposit; all are wildly churned together; and such shell-beds are found all over Europe at heights of one and two thousand feet above the sea, and in all latitudes of the world. [2] As Sir H. Howorth sums it up:—"The breaking up of the earth's crust, of which the evidence seems to be overwhelming, necessarily caused great waves to traverse wide continental areas, and drowned the great beasts with continuous mantles of loam, clay, gravel, and sand, as we find them drowned and covered," in the vast, subsiding deposit of the Flood.

Next we find that this wide-spread inundation was both universal, and yet sharply temporary. Sir Henry Howorth, who characterizes it as "certainly one of the most widespread catastrophes which the world has seen," has proved that the waters covered Northern Europe to a depth of at least 1,600 feet; poured over Asia Minor; appeared in India, China, Africa, Australasia and the West Indies; and fearfully ravaged North and South America. Prof. Dana says:—"The deposition of the older alluvium was a rapid work, much more rapid than has hitherto been suspected;" Sir Henry Howorth says,—"It appears quite positive that sandy beds did not lie for a long period beneath the water after the material was deposited;" and Sir Joseph Prestwich says,—"However startling may be the conclusion, the Rubble Drift seems to me only explicable upon the hypothesis of a widespread,though local and *short*, submergence." A most remarkable proof of this lies in the fact that the sea-shells cease in the far interior; the inrushing flood deposited these rapidly, and stayed too briefly to create marine life; it ebbed away in the "hundred and fifty days" (Gen. vii. 24), during which the waters rested on the earth.

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[2] This disposes of the theory of a partial and local Flood, which never had any real foothold in the text of Scripture.

Finally we get the most wonderful photograph, embedded in nature's records, of the drowning world. In Siberia, where the ground is frozen to a great depth, the animals were frozen as they were engulfed, so that their hair, skin, and flesh are as fresh to-day as on the day they died; and the distension of the nostrils, and the gorging of the blood-vessels of the head with coagulated blood, prove they died from suffocation. Extinct animals, such as the mammoth, and the wooly rhinoceros, with lions, oxen, deer, and even birds, packed some of the caves from floor to ceiling; they are found huddled together in the wildest confusion: no bones are gnawed, showing that overmastering terror tamed the fiercest, and that they did not perish from each other's fangs [3]; and in some caves their heads are found in every case turned towards the north as though fleeing from waters rushing up from the south. The proof that they perished from *water* is most wonderful. Rocks and heavier bones are sunk underneath; gravel is driven into the skulls, *and mud into the bones;* bones broken, yet perfectly fitting—divided, not by the teeth of animals, but by mechanical force—are found seventy feet apart in different galleries of the caves; and the subsidence of the waters can be traced like tide-marks on the walls. "Experience has shown," says Strahlenberg, "that more are found in elevations situated near high hills than along the coast:" that is, the animals were fleeing up the hills in wild terror; overtaken and engulfed, they were swept into, and choked in, the caves of the mountains; and "the world that then was"—old and young, beasts of prey and tame beasts, animals and men, huddled together exactly as we find them—"perished:" "*all flesh* died that moved upon the earth" (Gen. vii. 21). It was a sudden and unique flood. "They have been deposited," says Erman, "from waters which, at one time—and, it may be presumed, *suddenly*—overflowed the whole country (Yakutsh) as far as the Polar Sea;" and "there is evidence, says McEnery, "of *only one* such eruption, and no evidence of its having been

[3] Most remarkable is it how, as in entering the Ark under awed instinct (Gen. vi. 20), and as in Millennial days through eradicated savagery (Is. xi. 6), so under sheer terror the animals are harmless and gregarious.

preceded or followed by another." Here is the summary of Sir Henry Howorth:—"I submit with every confidence that I have proved that the extinction of the mammoth in the old world was sudden, and operated over a wide continental area, involving a widespread hecatomb, in which man, as well as other creatures, perished; that this destruction was caused by a flood of waters which passed over the land, drowning the animals, and then burying their remains;" "that the loose watery envelope which covers a large portion of the world was set in motion, and sweeping over the land drowned and then buried deep in gravel, loam, and clay, hecatombs of living beings, a vast cemetery of life, causing a deluge apparently unparalleled in extent and completeness."

So that *on the surface of the earth at this moment lie irresistible evidences of the truth of the doctrine of the Second Advent of Christ.* For the Holy Ghost rests the Second Advent on the Flood: even as our Lord does—for *"as* they knew not until the flood came, and took them all away, *so"*—as miraculous, as universal, as fatal—"shall be the coming of the Son of Man" (Matt. xxiv. 39); a judgment, for the ungodly, as awful and as overwhelming. *Who of the Antediluvian world dreamed that a uniformity of law unbroken for a millennium and a half would end in a sudden, miraculous, world-wide devastation?*

The Edenic Curse and Modern Problems

November, 1926.

Christianity is above all things a religion of fact. The deepest roots of our modern problems and perplexities, their radical causes, were all laid bare in the dawn of the world; and it is most wonderful to ponder how the first drama of the human left forever a physical imprint—a visible transcript of the great facts of the Fall—on a creation that has borne these stigmata ever since. The sliding serpent, the travailing woman, the 'sweated' laborer, the thorny hedge that prohibits like spiked steel—a four-fold curse has stamped on the physical realm a constant proof and revelation of what happened in the spiritual

realm. And so deeply intermixed and vitally inter-related is the whole creation that all that life has—the human, the animal, and the vegetable kingdoms, and indirectly the angelic above, and the mineral below—once infected, plunged together into a common ruin.

The Serpent.

The first blow of the descending Curse leaves the serpent an utterly changed creature. There is no other animal which shows so sharp a contrast between its keen, even cunning, intellectual powers—the Saviour says, "Be wise as serpents" (Matt. x. 16)—and its creeping, writhing degradation and deformity. "Upon thy belly"—no longer the noble, erect head of the animal creation, even as its deceiver had once been the shining chief of the angelic hierarchies—"shalt thou go," [1] and the whole animal world plunged headlong with him—"cursed art thou above all cattle, and above every beast of the field" (Gen. iii. 14). The serpent spoke, and lo, the first recorded miracle of Satan: the serpent crawls, and behold the first recorded miracle of God! [2] Our very horror of a snake is an unceasing echo of the Fall. And the sharp, two-edged sword out of the mouth of Jehovah glances deeper, dividing asunder Satan and serpent, and serpent and Satan; a single stroke flashes death and life; and the ruined Angel overhears in the serpent's curse a hidden prophecy with a fatal venom for himself. "It [the woman's seed] shall bruise thy head"—a vital part, with a mortal blow—"and thou shalt bruise his heel"—the crucified but unannihilated Christ, rising triumphant out of murder by Satan. "Death and life are in the power of the tongue" (Prov. xviii. 21)—how much more in God's! In one short clause is the doom of all the hellish, and

[1] It seems probable that the Tree of Knowledge was the Vine, which also now creeps and crawls, snake-like, and which has been responsible for more sin than all other trees put together; for knowledge and wine, both in themselves good, are, abused, among the most dangerous things of the world.

[2] "God in his wisdom thought good so to blur and deface the mask whereby the Devil covered his vileness, as to make the serpent an everlasting hieroglyph of the wicked spirit's execrable baseness, a glass for all future days wherein to behold his villainy" (Mede).

the salvation of all the godly. "Behold then the goodness *and* the severity of God" (Rom. xi. 22): judgment without mercy *and mercy unasked*. So the very crisis of the Fall held, in germ, Paul's forecast—"The Lord shall *bruise* Satan under *your* feet" —the wider seed, yet all included in the single Seed—"shortly" (Rom. xvi. 20).

The Woman.

The Lord God now turns to the Woman. The serpent's gait caught the blight: the woman's stigma falls on her motherhood. "Unto the woman he said, I will greatly multiply thy sorrow"—thy travail—"and conception"—in birth-intensity; "in sorrow thou shalt bring forth children"—in the bringing forth and the bringing up a mother's griefs are full; "and thy desire shall be to thy husband, and he shall rule over thee"—a subjection now passed into a servitude. No mere prophecy of woman's subordination, and alas, too often tragic degradation down the ages, but an investiture of man with perpetual supremacy; as first of earth's transgressors, the woman now walks first in the train of earth's mourners. Sorrow grips the very birth of man; and, in the Woman, the Curse falls on the whole realm of emotion. The woman's susceptibility to temptation becomes the woman's susceptibility to sorrow. "She must pay the penalty of her sin before she can rejoice in her child" (Chrysologus). Man thinks, but woman feels; and it is full of poignant pathos that far the commonest woman's name in the Bible —they fairly cluster around the Cross (John xix. 25)—is Mary; and 'Mary' is supposed to be derived from 'Marah', bitterness. The ancient classics—with tragic truth, since the Curse —with one voice affirmed that tears are at the root of things. Dr. A. B. Davidson, a great Hebrew scholar, was, a friend has said, "a fervent and almost feminine soul, who took up the long desolations of the world in the priesthood of a sympathetic imagination, and whose only refuge was in the Most High." "Do you ever," he asked an intimate friend, "without any special reason for grief, fall into uncontrollable weeping?" Then after a pause he added:—"Just the other day I was alone; and there

came such a sense of the mystery, the uncertainty, the loneliness, the pathos of life, that I was for a long time shaken by sobs which I was unable to control." Nevertheless in the travail is the Seed: "the memorial of the deliverance and of the sin is one" (Bonar).

The Man.

But the full blast of the Curse now falls on the responsible head of the race, the bread-winner. "And unto Adam he said, In the sweat of thy face"—'in it', not 'by it,' for all are not manual laborers: but all shall eat in sweat of soul—"shalt thou"—for through Adam God is addressing something unescapable by every human soul—"eat bread, until thou return unto the ground: for out of it wast thou taken", a life of labor, and a doom of death; through troops of evils to the king of terrors. All economic problems, all the fret and turmoil of the labor world, all slaveries, class wars and fierce revolutions, are rooted here; all infirmaries, hospitals, lazarettoes, madhouses; all plagues, monstrosities, abortions, physical hideousness:—the modern world lies bare before the primal Curse. The primitive diet—fruit, since strictly rationed by a Nature made niggard by the Curse—would, springing out of a world that was simply an orchard, be a lightening of world-labor almost inconceivable. [4] But the internal corruption is worse than the external scarcity. "Daily feeding upon an accursed soil, we renew our dying frames for a while, but the repair is never equal to the exhaustion; and while the atoms of matter remain intact, they refuse to hold together in that organic compact, which serves the spirit's use: they part company, and go to do other work in the machinery of creation, for 'the dust returns to the earth *as it was.*'" [5] In Adam, henceforth, is nothing but death. One whole book of the Bible—Ecclesiastes—is a heart-broken comment on this single utterance of God. *We never see a corpse but we see the*

[4] A physiological change probably passed over man—as it certainly did, after the Flood, in the shortening of life—permitting or compelling an herbal, and afterwards a flesh, diet.

[5] *The Protoplast.*

Curse. How wonderful that in that doom of death lay the only hope of a Calvary and a life to come!

The Earth.

But the whole creation is so one that the descent of a part —or the redemption of a part—is the fall, or redemption, of all; and we never enter a garden, but lo, in the soil itself, the Curse! "Cursed is the *ground*"—your own original material— "for *thy* sake;" animals fell for Satan's sake, earth for man's; man's tragedy is not due to his being made of dust, but the dust's tragedy is due to man being made of it. [6] Thorns also and thistles shall it bring forth to thee:" sin's new home must be a barren world with, as its only spontaneous production, thorns: [7] the leper must have a lazaretto. So all earth's noxious products—the thorn, things hurtful; the thistle, things worthless—all blight, mildew, rottenness; all noxious and poisonous swamps; all deserts and wilderness:—earth's desolations spring, not from earth, but from sin. Christ's cursing of the figtree meant more than barrenness—it meant blight; and without the pardon of the sin, there can be no cure of the blight.

Facts.

So the incalculably colossal mistake the world is making, and largely the Church also, is the ignoring of these basic facts of life. Men, doubting, or ignoring, or denying, or mocking Genesis, seek to solve earth's problems without the remotest reference to the awful words out of the mouth of the Most High. But the world's problems lie fathoms deeper than the attempted political, social, economic, spiritual solutions; and the annihilating proof lies in a very simple fact. No science, no reform, no legislation, no revolution can re-erect the snake, remove the travail, assuage the sweat, stop the weed from springing or revive

[6] This forever disproves the ancient and modern Gnostic's contention that sin springs from matter, and is inherent in it: the truth is the reverse —evil flows into matter from spirit, not into spirit from matter.

[7] In the unfallen earth, man was to "dress and keep" the garden (Gen. ii 15), not to *produce it.*

the corpse: so long as these things are undone, the Curse clings to the globe, and to mankind, like a robe of Nessus. [8] *Earth's problems can alone be attacked, where Christ attacked them, in the undoing of the Curse.* In the words of Dr. Horatius Bonar: —"The first Adam's connection with earth (being made of dust) drew on it all evil when he fell; but the Second Adam's connection with it—for he also has a body formed out of it — shall undo the evil, cancel the curse, and perfect earth again."

The Antagonism.

Meanwhile, all *present* problems are met by the fact that, embedded in the Curse itself, lies the first conversion, and all later conversions, in the history of the world. "I will put ENMITY between *thee* and the *woman.*" Eve had been in open alliance with the Serpent; she had toyed with his temptations, and then influenced by his reasonings, and acted on his suggestions; now suddenly, by divine, sovereign, electing grace, God sunders the alliance for ever, and makes them enemies, for all eternity. The Curse is the cradle of the Church. For in it God put a deathless hate of sin into our hearts: he ranged us up against Hell and all its works: he divorced us from the creeping, crawling, revolting abominations of Satan . He put an undying struggle into our breasts against the seed of the Serpent *in ourselves*: he put us for ever on the side of holiness and goodness and truth.

The Undoing of the Curse

November, 1926.

There is no more awful sentence in the Bible than this:— Christ "became a CURSE"—an anathema from God—"for us" (Gal. iii. 13). It is not said that Christ was made 'the curse,' that is, the curse named in Paul's context; for that is for a law-breaker, and the Lord never broke the Law: nor is it exactly

[8] All man-made alleviations of the Curse—anaesthetics, labor-lightening machinery, chemical manures, etc.—only reveal a Curse too sore and deep for any to remove save Him who laid it. Man may check the flow of tears but he cannot choke their fountain.

the curse named in Moses' context, for that was for a criminal undergoing capital punishment, and our Lord was not a criminal: but it was a curse—named in the next clause by Moses—*for a mode of death*. "For he that is HANGED"—not only he that is a criminal—"is accursed of God" (Deut. xxi. 23). The Law, most remarkably, left this solitary possibility open by which a perfectly innocent man could come under the real and actual curse of God. "If thou hang a man on a tree"—probably a cruciform stake—"he that is hanged is accursed of God" (Deut. xxi. 22). By no other conceivable means could the Curse alight on the sinless Law-fulfiller; but by that means, it did. Christ, says Paul, became a curse for us; for it is written, Cursed is everyone"—Paul makes it stronger than the original—"that hangeth on a tree" (Gal. iii. 13).

Now it is remarkable how various strands of Eden are wrought into the web of Calvary; subtilly, but surely and designedly. Crucifixion is the only form of death in which the heel is bruised: so that, implicit in the Curse was the Cross; embedded in the woe was, already, mercy rejoicing against judgment; the Serpent's curse was the Woman's promise. So also it was through a Tree that man fell; and through a Tree it is that he is redeemed: and as it was man's hands that took the fruit from the living timber ,so it is the hands that are nailed to the dead wood, and from which the whole executed body hangs. All salvation by works is nailed, through the hands, to the Cross. Moreover, as, under the Curse in the sweat of his face man was to eat bread, so in a more awful sweat, when our Lord assumed the Curse to win for us the Bread of Life, "his sweat became, as it were, great drops of blood falling down upon the ground" (Luke xxii. 44). But the most striking of all is that the thorns, purely a product of the Curse, and non-existent without it, were crushed down upon the Lord's brows, thus stamping and sealing him with the Anathema under which the whole earth groans. And the Jews unintentionally, but most exactly, confirmed the fact, and fulfilled the Law. Had Jesus not been crucified on a day preceding a High Day, the Jews would have

been as eager for him to remain on the cross as they were that he should be taken down: but, as it was, they fulfilled the Law to the letter,—"Thou shalt surely bury him *the same day*" (Deut. xxi. 23). For as "Moses lifted up *the serpent* in the wilderness"—the visible and embodied Curse—"even so must the Son of man"—hoisted on to a curse-inflicting stake in the eyes of all humanity — "be LIFTED UP: that whosoever believeth may in him have eternal life" (John iii. 14).

So therefore Paul's full statement reveals Christ curing the very roots and origins of the world's evil. "Christ REDEEMED us"—bought us out from under—" "the curse of the law"—all broken law, both of Eden and Sinai—"having *become* a curse"— not deserving a curse, nor merely man-cursed; but judicially made the Curse which had blighted earth: becoming a curse, not in its pollution or personal guilt, but in its judicial reality and responsibility [1]—"for"—not himself as a transgressor, but—"US." The vast burden of the revelation thus rests on these two little words—"FOR US." Why did not the almighty power of God intervene to prevent the awful curse-blight descending on his sinless Son? Or if Christ must die, why did not God suffer him to be stoned, in the attempted stoning by the Jews, and so avoid the Law's anathema? *Because the Curse was to be transferred from us to him.* Paul has just spoken of the Curse which rests on all breakers of the Law: the Curse therefore which he names in the later clause is the *same* curse—that is *our* curse: there was, that is to say, to be an exchange of positions; *and there was.* The adultery of David, the apostasy of Peter, the religious murders by Paul—what fractures of Law, calling for what anathemas!—He bore, and the tree was the rod that drew the lightning. The purchase-money of the buying-out from under curse was the life-obedience and the life-blood of the Son of God: so "that we might *receive* the promise of THE SPIRIT through faith"—the Spirit of life and blessing and God. Thus the mighty rock was lifted out of the bed of the

[1] As he was made sin, not sinful (2 Cor. v. 21), so he was made the curse, not inherently accursed.

stream, and a torrent of mercy and grace pours through all lands, and floods all thirsty lips. *We who believe are, spiritually, delivered from the Curse for ever.*

But this is only the beginning of the story of redemption. As objective and visible as was the Curse, so objective and visible must be its removal; and of the Millennial Kingdom it is written,—"And there shall be *no more curse*" (Zech. xiv. 11, R.V.). Immediately preceding the Millennium the Tribulation judgment—the Curse at its full—is this,—"Every place where there were a thousand vines at a thousand silverlings, shall even be for briers and thorns; *all the land shall be briers and thorns*" (Isa. vii. 23); and it is a remarkable fact that even now no land on earth has such a variety and plentitude of thorns and briers as the Holy Land, so that it has been called "the land of thorns." But the Kingdom is an exact reversal. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. lv. 13); and "the desert shall blossom as the rose" (Isa. xxxv. 1). So also the physical deformities, the thorns and thistles of the body, vanish:—"the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, the lame man shall leap as a hart, and the tongue of the dumb shall sing" Isa xxxv. 6); and all sickness and infirmities, the disintegrations of approaching mortality, disappear, for "the inhabitant shall not say, I am sick" (Isa. xxxiii. 24). But the most illuminating reversal, letting in a flood of light on the Fall itself, is the change which passes over the animals "in the regeneration." Savage carnivora become as the hay-eating ox. "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the cow and the bear shall feed; and the sucking child shall play on the hole of the asp" (Isa. xi. 6). If the reversal of the Curse in Millennial beatitude sucks out the viper's venom, and withdraws the rattle from the rattle-snake,it can only be because the venom and the rattle were implanted by the Curse. So also, to complete the undoing of the Curse, He who will arbitrate for the poor (Isa. xi. 4), and impose righteous conduct by force, will himself be the

central tribunal of the nations (Isa. xi. 10); and, in a warless world (Isa.ii. 4), affording perfect security of tenure (Isa. lxv. 22), economic and labor problems are all solved: "they shall not labor *in vain*, nor bring forth in trouble" (Isa. lxv. 23).

But it is not until an eternity dawns still undreamed of in its glory that the Curse finally and utterly disappears. In the Millennial Age there is actually fresh curse. "The sinner being a hundred years old"—the Millennial limit of probation, after which, for the impenitent, comes capital punishment—"shall be *accursed*" (Isa. lxv. 20); and one clause in Eden's curse, inoperative for six thousand years, takes effect only in Millennial days—"and dust shall be the serpent's meat" (Isa. lxv. 25). Only in the eternity beyond is a far stronger and more comprehensive statement than any ever made before:—"And there shall be NO CURSE ANY MORE" (Rev. xxii. 3); for its supreme visible stigma, more incurable than all else, vanishes—"and *death* shall be no more" (Rev. xxi. 4). Thus the last chapter of the Bible records the complete undoing of the incalculable disaster recorded in the first three. Man will fall no more; God wll curse no more: there will be no Serpent in that Paradise: God will wipe the Curse, with tears, from off all faces.

The Age to Come.

The yearning of the human heart, its Paradise-hunger, has again and again foreshadowed the Golden Age which God has pledged to bring in, and which only his wisdom and power can achieve.

All the full-brain, half-brain races, led by Justice, Love and Truth;
All the millions one at length with all the visions of my youth.

All diseases quench'd by Science, no man halt, or deaf, or blind;
Stronger ever born of weaker, lustier body, larger mind.

Every tiger madness muzzled, every serpent passion kill'd,
Every grim ravine a garden, every blazing desert till'd.

Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not earth as yet so young?

Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless Isles. —*Tennyson.*

Thorns and Thistles

By HUGH MACMILLAN, LL. D.

November, 1926.

Thorns are among the most striking examples of failure on the part of nature to reach an ideal perfection. They are not essential organs, perfect parts, but in every case altered or abortive structures. They are formed in two different ways. When the hairs that occur on the stem of a plant are enlarged and hardened, they form rigid opaque conical processes such as those of the rose and the bramble. The so-called thorns of these plants are not, however, true thorns, but prickles, for they have only a superficial origin, being produced by the epidermis only, and having no connection with the woody tissue. They may be easily separated from the stem, without leaving any mark or laceration behind. True thorns, or spines, on the contrary, have a deeper origin and cannot be so removed. They are not compound hardened hairs, but abnormal conditions of buds and branches. A branch, owing to poverty of soil, or unfavorable circumstances, does not develop itself; it produces no twigs or leaves; it therefore assumes the spinous or thorny form, terminating in a more or less pointed extremity, as in the common hawthorn. In some cases, as in the sloe, we see the transformation going on at different stages; some branches bearing leaves on their lower portions and terminating in spines. A bud by some means or other becomes abortive; there is a deficiency of nutriment to stimulate its growth; it does not develop into blossom and fruit. Its growing point, therefore, is hardened; its scaly envelopes are consolidated into woody fibre, and the whole bud becomes a sharp thorn. Leaves are also occasionally arrested in their development and changed into thorns, as in the stipules of *Robinia*, of the common barberry, and of several species of acacia. The middle nerve of the leaf in a few instances absorbs to itself all the parenchyma or green cellular substances, and therefore hardens into a thorn; and in the holly all the veins of the leaves become spiny. In all these cases thorns are not necessary, but accidental, appendages, growths arrested and trans-

formed by unfavorable circumstances; and nature, by the law of compensation, converts them into means of defence to the plants on which they are produced—not very effective defences in most instances, but still analogous to the spines of the hedgehog and the quills of the porcupine, and typical of the plan according to which nature supplies some method of preservation to every living thing that is liable to be injured. By cultivation many thorny plants may be deprived of their spines. The apple, the pear, and the plum tree, in a wild state are thickly covered with thorns; but when reared in the shelter of the garden, and stimulated by all the elements most favorable for their full development, they lose these thorns, which become changed into leafy branches, and blossoming and fruit-bearing buds. In this way man acquires the rights assigned to him by God; and nature yields to him the pledges of his sovereignty, and reaches her own ideal of beauty and perfection by his means. But when, on the other hand, he ceases to dress and keep the garden, nature regains her former supremacy, and brings back the cultivated plants to a wilder and more disordered condition than at first. A garden abandoned to neglect, owing to the absence or the carelessness of the owner, presents a drearier spectacle than the untamed wilderness; everything bursting out into rank luxuriance; stems originally smooth covered with prickles, and buds that would have burst into blossoms changed into thorns. It is a remarkable circumstance that whenever man cultivates nature, and then abandons her to her own unaided energies, the result is far worse than if he had never attempted to improve her at all.

By Professor Balfour

The curse which has been pronounced on the vegetable creation may be seen in the production of thorns in place of branches—thorns which, while they are leafless, are at the same time the cause of injury to man. That thorns are abortive branches is well seen in cases where, by cultivation, they disappear. In such cases they are transformed into branches. The wild apple is a thorny plant, but on cultivation it is not so. These

changes are the result of a constant high state of cultivation, and may show us what might take place were the curse removed.

Again; thistles are troublesome and injurious in consequence of the pappus and hairs appended to their fruit, which waft it about in all directions, and injure the work of man so far as agricultural operations are concerned. Now it is interesting to remark that this pappus is shown to be an abortive state of the calyx, which is not developed as in ordinary instances, but becomes changed into hairs. Here, then, we see an alteration in the calyx which makes the thistle a source of labor and trouble to man. We could conceive the calyx otherwise developed, and thus preventing the injurious consequences which result to the fields from the presence of thistles.

By Major Merson Davies, F.G.S.

The truth is that the more sober evolutionists now realize that the existence of a really useless rudiment would be a very awkward thing for themselves to explain. Even Darwin saw that the continued existence of a structure noxious to its owner would be incompatible with evolution, as it would show how hopelessly incapable the supposed agent of evolution really was: and clearer thinkers are now beginning to realize that any structure which is totally useless must also be definitely regarded as noxious. Thus, however minute an anatomical structure may be, it is bound, as a living part of a living organism, to be continually drawing on the nourishment taken in by the latter, and hence must be regarded as not only useless but actively harmful. So the clear-sighted evolutionist is in a dilemma. Either he is compelled, like E. S. Goodrich, to suppose that structures must have their uses, or else every rudiment gleefully produced by his thicker-headed fellow-evolutionists becomes an additional argument for throwing up belief in evolution and returning to belief in a Creator.

Now it is certainly true that, in the severe economy of Scripture, only three organic structures are there mentioned as typifying the Curse; but the singular thing is that they are all

three remarkable by reason of abortion, and the abortions themselves are essentially of a nature to introduce degradation, perversion of function, and internecine strife into the world. In other words, the very things in nature which are particularly quoted by sceptics as affording their most reasonable case against belief in a benevolent Creator and perfect Creation, and so as being incompatible with chapters i and ii of Genesis, are the identical things for which special provision is made in chapter iii, in describing a universal Curse which was superimposed upon the whole creation.

So any anatomist who will study the method of progression of a serpent and compare its mechanism with that of a creature which moves about on limbs, will (I think) agree with me that the writer of Genesis iii could hardly have hit upon a more extreme case of modification, to quote as such. Yet how could he have been so sure, apart from inspiration, that the serpent ever had limbs? Was he an advanced anatomist, to know of our reasons for thinking so? The choice of form was indeed a good one. All other changes of form, e.g., of vegetarian creatures into carnivorous ones, are comparatively small.

People laugh at the talking serpent and the garden of Eden; but truly the foolishness of God is wiser than men. These simply worded, but truly superhuman, first three chapters of Genesis give a more perfect and consistent philosophy of nature than all the countless books of man that ever were written upon the subject. Not only do they, by proposing two *opposed* factors in nature — perfect Creation and universal Curse — completely anticipate, by 3000 years, all the difficulties which the illustrious though misguided Darwin thought to be "inexplicable," but their scheme is demonstrably superior to his. The clear-cut lines of an Edenic fauna have on Scripture's own showing, been blurred and re-blurred so often, by successive curse and judgment, besides the more gradual changes seen by subsequent years, that it is natural enough, and no difficulty, *to Scripture*, that scientists groping through a smitten creation fail to distinguish the clear-cut lines of an unsmitten one.

II. Israel

The Jew: God's Dial

August, 1924.

The last Zionist Congress, in Carlsbad, brought vividly before the world the inmemorial, the indestructible, the irrepressible Jew. There sat the Chief Rabbi of Jerusalem, with long white beard, in flowing, picturesque robes; near sat an excited, ill-kempt Marxian Jew, voluble with "labor" interjections; and yonder (says an eye-witness) stood a tall, modern, vivacious woman, speaking perfect Hebrew but for a slight American accent. It is the International Jew, dispersed through all lands, yet laden with an immense destiny, and standing with face turned toward Jerusalem and the dawn. And the Congress spoke in Hebrew. For nearly twenty centuries Hebrew has been dead. After the fall of the Temple in A.D. 70, it ceased to be a spoken language. In December, 1922, died Eliezer ben Yehudah, who, by forty years' toil and through storms of anger and anathema —the Jews refusing even to take his dead wife to the Mount of Olives—restored Hebrew to Israel. "During the first twenty years of his life in Palestine," says the Jerusalem correspondent of the *Times* (Jan. 1, 1924), "he was looked upon as crazy. But he lived to see the world of his dream: he lived to see a census return according to which 96 per cent. of the Jews of Palestine declared Hebrew to be their mother-tongue."

The Jew's Survival.

The Jew to-day is the purest-blooded people, and the proudest-descended race, in the world: it is a marvel of history that exactly as no race has been able to assimilate the Jews, so no race, universally dispersed as he is, has ever survived *but* the Jew: what he was when Tyre fell, or the Temple went up in smoke and fire, that he is today. His features

bear a portrait three thousand years old. "Jerusalem is ruined, and Judah is fallen: *the show of their countenance* doth witness against them" (Isa. iii. 9). Language, literature, customs, traditions are identically what they were two thousand years ago; there is not a country on the globe where their fifteen millions are not to be found, while in their ancient home, Asia, not a half a million remain; yet they are a compact, coherent, undiluted Gulf Stream in the ocean of mankind. It is the fulfillment of Jehovah's word:—"If thou wilt not fear this glorious and fearful name the Lord thy God, the Lord shall scatter thee among all people, *from the one end of the earth even unto the other*" (Deut. xxviii. 58, 64). As someone has remarked:—"Behold the Jew, and tremble; behold the Jew, and believe; behold the Jew, and rejoice."

The Jew's Virility.

One of the wonders of to-day is the virility of the Jew. The *Jewish Chronicle* estimates that at the beginning of the sixteenth century, the Jews numbered about a million; at the commencement of the ninteenth century, five millions; half a century later, seven millions; now, some fifteen millions: and—a perfect replica of Israel in Egypt—the land of Israel's chief martyrdom (Russia) is the land of her swiftest increase. Have we realized Israel's war strength? Eight hundred and four thousand Jews served in the War in the armies of all nations; that is, four per cent. of all Jewry fought, while but three per cent. of those Gentile nations that were involved in the War. So their individual virility is astounding. Though as small a nation as Korea or the Arab, yet the thinker who dominates current philosophy is a Jew—Bergson; the star of contemporary science is a Jew—Einstein; the financier who held post-War Germany in his palm was a Jew—Hugo Stinnes: the soldier who has mastered mighty Russia is a Jew—Trotzky; and the greatest actress of all time, but recently dead, is a Jewess —Sarah Bernhardt.

The Jew's Bigotry.

The Jew's bigotry remains one of the granite facts of the

world. Spinoza, one of the founders of modern infidelity, began by apostasy from the Law: and his excommunication is but a sample of that which awaits every soul that leaves Moses. "The day of excommunication at length arrived," says Prof J. K. Hosmer, "and a vast concourse assembled to witness the awful ceremony. It began by the silent and solemn lighting of a quantity of black wax candles, and by opening the tabernacle wherein were deposited the books of the Law of Moses. Then came the final anathema. 'With the judgment of the angels and of the saints, we excommunicate, cut off, curse and anathematize Baruch de Espinoza, with the consent of the elders and all this holy congregation, in the presence of the holy books: by the six hundred and thirteen precepts which are written therein, with the anathema wherewith Joshua cursed Jericho, with the curse which Elisha laid upon the children, and with all the curses which are written in the law. Cursed be he in sleeping, and cursed be he in waking, cursed in going out and cursed in coming in. The Lord shall not pardon him, the wrath and the fury of the Lord shall henceforth be kindled against him and shall lay upon him all the curses written in the Book of the Law. The Lord shall destroy his name under the sun, and cut him off for his undoing from all tribes of Israel, with all the curses of the firmament which are written in the Law. And we warn you that none may speak with him by word of mouth nor by writing, nor show any favor unto him, nor be under one roof with him, nor come within four cubits of him, nor read any paper composed by him.' As the words were uttered, the lights were suddenly immersed in blood, a cry of religious horror and execration burst from all, and in that solemn darkness, and to those solemn curses they shouted Amen, Amen."

It is an indisputable fact that a painful proportion of Boshevist Commissars are Jews. Disraeli said that in his day Jews were at the head of all the secret societies of Europe. Such apostates from Judaism will make their own compact (Dan. xi. 30) with the Antichrist. Yet who drove them underground by Jew-baiting and pogrom? Who created Shylock by forbidding him,

in the middle ages, any calling but trade? Who, by idolatrous icon and image, have still further alienated him from his own idol-hating Jehovah? When Gortchakoff, the Russian premier, described the Jew to Bismarck as a scourge upon any people, Bismarck retorted.—"He is what you have made him."

The Jew's Travail.

To-day's agony of the Jew is almost incredible. The entire Jewish population of the Russian Western War Zone —some million and a half—were evacuated into the interior of Russia: old men and infants, the sick, the dying, the insane, *at twelve hours' notice.* "The massacres of the Jews in the Ukraine." says Sir Horace Rumbold, British Minister at Warsaw, in a report to the Foreign Office, "can find, for thoroughness and extent, no parallel except in the massacres of the Armenians." In July, 1923, the Chief Rabbi of Great Britain, Dr. Adler, said:—"Wholesale slaughter and burials alive, rape and torture, became not merely commonplaces, but the order of the day. There were pogroms that lasted a week; and in several cases the systematic and diabolic torture and outrage and carnage were continued for a month. In many populous Jewish communities, there were no Jewish survivors left to bury the dead, and thousands of Jewish wounded and killed were eaten by dogs and pigs; in others, the synagogues were turned into charnel houses by the pitiless butchery of those who sought refuge in them. If we add to the figures quoted above, the number of those indirect victims who, in consequence of the robbery and destruction that accompanied these massacres, were swept away by famine, disease, exposure and all manner of privations—the dread total will be very near half a million human beings."

The Jew's Return.

It is manifest that the granite Jew is being reserved for a gigantic destiny which slowly unfolds before our eyes: for the Jew is God's dial; and when he is in the Land, the Dawn will be in the sky. Dr Herzl told a friend that it was the despair created in his soul by universal Antisemitism in which Zionism

was born. The gates of Palestine have swung back for the returning Jew for the first time since, nineteen centuries ago, a million Jews were massacred on the hills of Judea. "I hope," says Viscount Cecil (*New Palestine*, May 4, 1923), "that Jerusalem will yet become the seat of the League of Nations. I have always believed that the city in which the Prophet Isaiah first proclaimed the idea of world peace is the ideal center for the League of Nations, whence its influence for peace, goodwill and amity will radiate throughout the world. It is said that, since the recent World War, and for the first time since the Zealots fell in the defence of the Temple, a Jewish army, numbering not less than half a million men and well equipped with munitions and machine-guns, has been secretly organized in Russia. Rabbi Levy, of Tremont Temple, New York, says: —"The Temple at Jerusalem will be rebuilt, or possibly the Mosque of Omar which now stands upon that site, will simply be cleansed and rededicated to Jehovah; for, according to the strictest Jewish Law, any place of worship may be transformed into a Jewish synagogue or temple by removing all idols, and rededicating it to the God of Israel. It is more possible that the very religious will insist upon tearing down this Mosque and erecting a Temple as much like Solomon's as is now possible." It is extraordinary that in a hymn in the Jewish Prayer Book are these words:—"Shake thyself from the dust, arise, put on the garment of thy glory, O my people! *through the son of Jesse, the Bethlehemite,* draw thou nigh unto my soul, redeem it!" As one of the Zionist Halutzim—devoted Judaists intent on orthodoxy rather than on wealth—said to Mr. Rohold:— "Oh that we could only know of a truth who this Jesus is, and what is his true relation to us wanderers!"

The Jew's Conversion.

But it is on one golden spot in Jewry that God's eye now supremely rests. Rabinowitz, the noted Jewish Christian lawyer, visiting America in 1893, wrote:—"The thirty-five days I spent in America were very sad and bitter days to me. There I saw the sheep wandering through all the mountains and

upon every high hill—yea, they are scattered upon all the face of the earth and none did search or seek after them. Oh, Jesus, my Saviour and King! where are thy messengers? Where are thy preachers? Command them to come and save the lost ones in America." Yet it is certain that rapid and sure is the call of Israel's remnant according to the election of grace. For 115 missionary societies labor among the Jews of the world, with some 700 missionaries, or one to every 20,000 Jews. Some 204,540 Jews were baptized in the nineteenth century. There is one Protestant Hebrew convert to every 156 Jews, while there is but one from every 525 Gentiles: that is, if Gentiles had yielded to Christ as Jews did in the nineteenth century, Gentile converts would have been seven millions instead of two. Hebrew converts who enter the Christian ministry are three times more numerous than the Gentile. And it is a most encouraging fact to Gentile workers amongst the Jews that, in an average meeting of Jewish converts, it will be found that from fifty to seventy-five per cent. were won through Gentiles. No mission field in the world has been so successful as the Jewish, and a larger proportion of converts (it is said) has come from England than from any other country of the globe.

The Church and the Synagogue

March, 1926.

A new peril no bigger than a man's hand is rising on the old horizon of Carmel. A Hebrew Christian congregation, which has been formed in Jerusalem as a "revival of the Ancient Hebrew Branch of the Apostolic Church," meets on premises lent by the Anglican Bishop of Jerusalem. The Protestant Episcopal Church of the United States—"on my own petition," remarks Mr. Mark Levy, founder of the movement [1]—supports the new organization in these grave words: — "Our Jewish brethren are free to observe the national rites (Circumcision and

[1] *The Friend of Israel*, Nov., 1925.

the Passover are Israel's only rites) and ceremonies of Israel when they accept Christ." It is impossible to regard lightly a movement thus supported. "I see no reason at all," says Bishop MacInnes, of Jerusalem, "why Jews, who have embraced the Christian Faith, may not regard themselves as organically one with the Jewish nation." As the same movement asserted some years ago:—"The Jewish Christian will have his Baptism and Lord's Supper in his own church or synagogue, just as the Lord has ordained it; but as a link with his nation he will maintain his circumcision and the Jewish feasts." [2] So the new congregation (it is not called a church) observes both the Sabbath and Lord's Day; and Mr. Mark Levy says:—"Abyssinian Christians circumcise their children as a national right; who forbids them?" [3] Nor is Reformed Judaism wholly disinclined to such a rapprochement. Rabbi Stephen Wise, the liberal Jew of New York, has said that "the teaching of Jesus Christ is entirely consistent with the Jewish Church." It is a marriage of Law and Grace.

Circumcision.

Now all Scripture is extraordinarily alive, with no parts unessential or obsolete; and at the proximity of a revived error it awakes like a rousing lion. "Behold"—a sharp signal used only here by Paul, with an abrupt and warning emphasis—"I Paul"—once a master in the Law: now Paul an apostle not from men neither through man (Gal. i. 1); with full plenitude of apostolic authority—"say unto you, that, if ye receive circumcision"—if ye be getting yourselves circumcised: if you continue to follow that rite (Ellicott)—"Christ will"—in the great day of judgment—"profit you NOTHING" (Gal. v. 2). It is impossible to put the warning with more fearful force. Circumcision and Christ, Paul says, are circles which never cut one another: they are spheres of salvation mutually exclusive: to

[2] *The Messianic Jew*, Dec., 1910.

[3] *The Friend of Israel*, Nov., 1925.

be 'in Christ' is to be out of circumcision, and to be 'in circumcision,' is to be out of Christ. [8]

Law.

Paul next reinforces the fact with the reason. "Yea, I testify again"—I have said it, and I repeat it with protestation (Lightfoot): again he clears his conscience by recording his solemn testimony—"to *every man* that receiveth circumcision"—therefore the Jew equally with the Gentile—"that he is a debtor"—that he instantly incurs the obligation—"to do the WHOLE LAW:" and therefore is not at liberty to persuade himself that he does not mean to erect the Law as a whole (Lange). That is to say, circumcision is the badge, the seal, the pledge of the Law: it is the initiatory rite that immediately draws after it the entire Law: exactly as baptism initiates everything Christian, so circumcision involves the Law in all its parts, moral, ceremonial, judicial. Any severance of the moral from the ceremonial law is foreign to the text, and is unknown to the sacred writers of the New Testament: for the Law is as watertight as a submarine, in which a single leak is fatal. So what the ring is to the marriage contract, or the oath to the obligation of truthfulness in a law court, or his naturalization papers to a foreigner—that circumcision is for contracting the whole Law. And it is of importance beyond all words that this is *God's* view of circumcision,, on which therefore he will act: on deliberate self-cision God holds a man—Jew or Gentile, and whether the man holds himself so or not—responsible for the total Law: "for whosoever shall keep the whole law, and yet stumble in *one* point, he is become GUILTY OF ALL" (Jas. ii. 10). "Circumcision indeed profiteth, *if thou be a doer of the law*" (Rom. ii. 25): but "*not even* they who receive circumcision do themselves keep the law (Gal. vi. 13). Christ, circumcised, fulfilled the whole Law; and for us to be circumcised, therefore, is to attempt what Christ accomplished once for all. For the Law is a huge and complex

[8] Circumcision sinks us no deeper into Christ, and uncircumcision lifts no iota from my shoulders of my own violated law; "neither circumcision is anything, nor uncircumcision, *but a new creation*" (Gal. vi. 15).

machine, which, touched anywhere, catches and drags a man into its myriad teeth: if the life exactly fits it, the revolving machinery turns out, at the far end, a perfect product; but if the man jars or clogs it at any point, its lightning-knives reduce him to a mass of mangled remains. [5] An appeal to the Law for salvation is an appeal for a death-sentence.

Grace.

Therefore Paul next states the appalling consequence of getting involved in any fraction of the Law. "Ye are severed from Christ"—the verb denotes the dissolution of all connection between them and Christ (Eadie)—"ye who would be justified"—either in whole or part—"by the law"—either as a substitute for Christ, or an addition to Christ; "ye are fallen away"—for you have abandoned what you once accepted—"from grace"—that is, from salvation by unmerited gift: the aorists represent the consequences as instantaneous—ye are *then and there* shut out from Christ (Lightfoot). God deals with men either altogether by law or altogether by the works of Another: the preaching of circumcision and the preaching of the Cross are two different modes of justification, not only poles asunder, but radical antagonists: to embrace one is to abandon the other. Like fire and water, to combine them is to destroy one or the other: circumcision and the Cross cannot co-exist in the same soul, or in the same destiny. For it is a matter of life and death. By reliance on Christ's work for us we are saved: by distrust our salvation is imperilled: by denial (either by word or deed) our salvation is forfeited. [6]

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[5] So Islamic circumcision merely piles a violated Mosaic Law on to an already violated Law of Conscience, in a double condemnation.

[6] But does not Paul say that Abraham "received the sign of circumcision (as) a seal of righteousness of the *faith* which he had" (Rom. iv 11)? He does. But this is because Abraham and his circumcised posterity stand on opposite ground in this matter. Abraham was justified by faith *before* circumcision. And God in giving *Abraham* circumcision did not take him off the previous ground of justification by faith whereon he stood. He commanded the rite, and Abraham, as the man of faith, obeyed. But all Abraham's

Steadfastness.

Paul finally reveals the temptation which digs the pitfall. "But I, brethren, if I still preach circumcision"—as my critics assert, because I circumcised Timothy (Acts xvi. 3)—"why am I still persecuted? then hath the stumbling-block of the cross been done away." Had Paul preached circumcision *as well* as the Cross, the Jew finding his Law maintained and enforced, would have tolerated Calvary: on the contrary, God has so fastened perpetual disgrace to the Cross that *anything* which removes the persecution is *ipso facto* false. Thus Paul is second only to Christ in the storms that break around his brow; and, ranging ourselves up with the dauntless Apostle, we too must be rigid—even stern—in handing on to the coming generations the priceless legacy of our own. "STAND FAST THEREFORE IN THE LIBERTY WITH WHICH CHRIST MADE US FREE, and be not entangled again"—entangled, that is in the cords by which the ox was fastened, by the horns, to the yoke and the plow—"in the yoke of bondage," of moral and spiritual slavery, either Judaic or heathen. It was thus Paul's constant battle to keep the Law at bay, for any incorporation of works for salvation is (he says) a deadly leaven liable to permeate the whole lump; and all modern salvation by works, and still more salvation by sacraments, is the dead Law resurrected, perverted, and made the assassin of Grace: nevertheless, for all souls out of Christ the Law, so far from being dead, is fearfully operative and alive, and is the flawless instrument (Rom. iii. 6) with which God will judge the world.

The Synagogue of Satan.

So our Lord, inditing his Letters to John some forty years later in our last revelation for two thousand years, stereotypes the antagonism, for this dispensation, by a twofold (Rev. ii. 9; iii. 9) description of the post-Temple synagogue more awful than anything Paul said. "I know the blasphemy of them which

posterity were to be circumcised *before they had faith*, at eight days old. And to them circumcision was a token of being bound to keep the whole law *as the way to justification* (Govett).

say they are Jews"—Judah; 'praise'—"and they are not, but are a SYNAGOGUE OF SATAN" (Rev. ii. 9): a hard saying, a terrible designation on the lips of Him who uses not such words at random (Trench): for "*we* are the *circumcision*, who glory in Christ Jesus" (Phil. iii. 3). The synagogue now is the synagogue of Satan, as the Temple rebuilt will be the Temple of Antichrist.[7] Nevertheless out of this synagogue have come a Saphir, a David Baron, to enter a nobler creation than Jew or Gentile, the Temple of living stones: and when Church standing ceases with rapture, Israel's day re-dawns, "and *Gentiles* shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 3).

The Middle Wall of Partition

March, 1926.

The great Court of the Gentiles, which formed the outermost enclosure of the Temple, was a square (according to Jewish tradition) of 750 feet paved with the finest marbles. Within the Court ran a marble screen, 4½ feet high, beautifully ornamented, which bore Greek and Latin inscriptions warning Gentiles to advance no further on pain of death. "One of these very tablets," says Dr. Edersheim, "bearing almost the same words as those given by Josephus, has been discovered in late excavations." Had an angel hovered above the Temple he would have seen on one side of that low marble parapet, Jehovah's Israel, vested in a priesthood that could penetrate into the actual presence of the Shekinah Glory: and on the other side, barred off nations in the outer dark, "lesser breeds without the Law;" nation beyond nation, no less morally than physically remote to measureless distances from the Holy City and from God.

The critical distinction dividing off all mankind by God's own order, so sundering the race in a cleavage that has become

[7] So contrary to the Spirit are these amalgamations that of some 25 different attempts made in the last hundred years to organize Hebrew Christian brotherhoods, only one has survived; one of the last, in 1892, with 600 members, expiring in five years.

deadly, is a surgical operation in the flesh. "Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands" (Eph. ii. 11). By this surgical mark it was known which people were God's: so vital was it that if an infant was not circumcised, it was destroyed (Gen. xviii. 14): it carried the whole Law with it, and the only recognized worship of Jehovah: as the sole 'seal' of the covenant (Rom. iv. 11), it erected an impassable barrier between the Jew and the uncovenanted Gentile.

Now the consequence of an absence of circumcision was a fivefold deprivation for all Gentiles, which, summed up in Paul's first clause, deepens in horror to the last. "That ye were at the time (1) 'separate from Christ,'—that is, the Messiah; for Israel, and Israel alone, had the Messiah, embedded in the promises, to be given on the strength of the covenants, a Jew; all the rites, blessings, commonwealth, covenants had a sole root in Messiah: (2) "alienated from the commonwealth of Israel" —the only God-governed country in the world: (3) "and strangers from the covenants of promise"—centering in an incarnate and triumphant Redeemer: and therefore (4) "having no hope"—a night without a star: (5) "and without God in the world"— Christless, homeless, loveless, hopeless, Godless. We are, in origin, merely heathen.

The Apostle now suddenly introduces, like a lightning-flash, one of his dynamic 'buts,' reversing the entire situation, and introducing a glowing contrast. "But now IN CHRIST JESUS"—a complete reversal of 'without Christ:' of old without the Messiah, but now in *Jesus*, that Messiah recognized and found—"ye that were once far off"—in the outer Court of the Gentiles—"are *made nigh* in the blood of Christ:" for an awakened conscience and a terrified soul overleaps all barriers of ritual pride or racial antipathy, to get at the fountain opened for sin and uncleanness: the blood on Jewish altars was shed for Jews only—the blood of Calvary is a propitiation for the sins of the whole world: "for he is our peace, who made both

[Jew and Gentile] one." That is to say, the crowning sin of both—blood-shedding of Messiah—one act of uttermost rebellion, the only joint act of Gentile and Jew ever wrought, is made, by the mystery of redeeming love, the welding for ever of the bitterly sundered sections of the human race, meeting now, not in the Court of Priests, nor in the Court of Gentiles, but in the Court of Heaven.

But now the Apostle reveals the exact reason why the Wall crashed, and Gentiles, in untold millions, are surging past into the Holiest of all. "And BRAKE DOWN the middle wall of partition" [1]—the wall that hedged the enclosure, the spiritual ghetto, the ecclesiastical preserve—"having abolished in his flesh THE ENMITY"—the mutual hatred that had sundered the human race for two thousand years, which makes the Jew, in the eyes of a Gentile, a pariah race , and a Gentile, in the eyes of a Jew, an uncircumcised dog—"EVEN THE LAW of commandments contained in ordinances." The Law relegated the Gentile to the outer court; the Law ostracized him by placing circumcision on the Jew alone; the Law built up social, political, religious prejudices which, cemented by racial hate, hopelessly antagonized: therefore with the Law, the enmity vanishes.[2] The

[1] So if Paul really did introduce Gentiles into the Temple (Acts xxi. 28), perhaps in the person of Trophimus the Ephesian, he had a spiritual right to do so, and he nowhere denies the charge; but probably the charge was false, for it would have been an act (we judge) as improper and unwise as to introduce everyone into the Holy of Holies after the rending of the Vail at Calvary. Through Titus God himself at last obliterated both Vail and Wall. That the wall itself was not actually demolished until some eight years after Paul wrote is highly symptomatic of the transitional inter-blending of dispensations: during which Christian synagogues are named (Jas. ii. 2); Paul circumcises Timothy (Acts xvi. 3); the sacrifices still cleanse the flesh (Heb. ix. 13); and Hebrew Christians are still numbered with the Diaspora (1 Pet. i. 1). All this passed finally with the fall of the Temple.

[2] Says an old Puritan:—"The foundation of the wall of separation was laid in Abraham's time when circumcision was first given, for that began the quarrel; reared up higher by Moses' rites; further lengthened and stretched out in all times of the prophets, throughout all ages, till Christ, who came to break it down."

exhaustion of the Law's penalty was the exhaustion of the Law itself: [3] and when our Lord died, not only was the Vail rent between God and man, but also the Wall between man and man collapsed.

So now we reach the supreme purpose of all:—"that"—as a magnificent climax—"he might *create*"—for the Church is as truly a creation as ever the Universe was, and both are Christ's personal workmanship—"*in himself*"—for the enmity is removed only for those Jews and Gentiles that are *in him* [4]—"of the twain ONE NEW MAN"—not a Jew made into a Gentile, or a Gentile into a Jew, but a new creation; made out of old materials, of diverse races and multitudinous peoples, yet possessing a common spirit, and dead to all old partition walls and the agelong feud of the human race—"so making peace; and might reconcile them both *in one body*"—the Catholic Church, the mystical Body of the Christ—"unto God through the cross, HAVING SLAIN THE ENMITY THEREBY." That is, the cross, which slew the Lord, slew the hate: therefore the creation of two Churches, two bodies, two communities, with two sets of rites, and under two laws, re-erects the dividing wall; disrupts the New Man; rekindles the old racial antipathy by bringing it back into view through the Law; and paralyzes the unifying work of the cross. For each local assembly is to be a miniature of the universal Church—all races, all nations, all classes, in all degrees of saving faith: and if these are not in the Assembly, it is only because they are not in the City: all *are* in the Church univer-

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[3] "The 'abolishing' of which the Apostle speaks does not consist in setting the Law aside, or suspending it by a sovereign, executive act. It is causing it to cease, or rendering it no longer binding, by satisfying its demands, so that we are judicially free from it.—not by mere pardon, but by justification" (C. Hodge, D.D.).

[4] In the world the hatred deepens all the time. The modern apostate Jew, entrenched in Masonry, reveals by Karl Marx, a Trotsky, a Zinovieff what a world-peril the Jew can become: while the Anti-Semite parties, a growing power in every State, will ultimately plot to wipe the Jew off the face of the earth.

sal.[5] For the Church is not Jew and Gentile made into *one* man, but into one *new* man: it is not that the Gentile is elevated to the privileges of the Jew, or the Jew depressed to the bankruptcy of the Gentile, or that the old privileges are shared between the two: but God removes the separation by merging both into a new creation altogether new, and incomparably superior. "Let us imagine," says Chrysostom, "that there are two statues, one of silver and one of lead, and then, after both have been melted down, lo, a new statue of gold! *Thus* made He the two, one." For "their *can be* neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye *all* are ONE MAN in Christ Jesus" (Gal. iii. 28).

British Israelism

November, 1927.

Very holy people can hold very serious error; therefore it behooves us to be cautious in our judgments of persons: but also, error can be disastrous of life and character; therefore, it behooves us to be equally cautious of our creed. It follows that the servant of God is sometimes forced to the almost impossible task of analyzing error without cruelty to the loving and lovable hearts that hold it. British Israelism is a signal example. It is held by earnest and devout souls who would die for their Lord. It is honestly supposed to prove afresh the inerrancy of the infallible Book. It numbers some honored evangelical names a-

[5] So, as Circumcision sundered the race, Baptism reunites it: for he who goes down into the water a Jew or a Gentile, comes up neither; "ye being *in time past* Gentiles:" and if this four-thousand-year-old and God-made cleavage is gone, much more all lesser cleavages—racial, national, social: "where there *cannot* be Greek and Jew, *circumcision and uncircumcision*, barbarian, *Scythian*, bondman, freeman" (Col. iii. 11). So a racial prejudice which compels separate negro or other assemblies in a community dominantly of another race must be deeply offensive to God. For all the old has been buried in the baptismal grave. "If," says Luther, "we give Moses leave to rule over us in anything, we are bound to obey him in everything; in this respect, therefore, let him be dead and buried, and let no man know where his grave is."

mong its adherents. Happily, however, this is a controversy over doctrines, not persons; and we decline as strongly to condemn the man as to mask the error. For British Israelism is a much more dangerous error than the Church of Christ has yet realized. In a jungle of bewildering verbiage over obscure prophecies concerning Israel, a fundamental overthrow of New Testament revelation (not observable at the first glance) has too long been veiled from sight, in which the truths critically needed for a world on the eve of judgment are cleverly neutralized or denied. (We confine ourselves, except in our first paragraph, to its grave Scriptural implications.)

1. BRITISH ISRAELISM IS HISTORICALLY IMPOSSIBLE AND A MYTH. No migration of a vast horde has ever occurred without carrying with it language, customs, physiognomy; synagogues and circumcision (for example) mark today every city to which the Jew has wandered: yet British Israelism supposes that two or three million Israelites poured into these islands, and somehow dropped everything—language, physiognomy, records, customs, even their names, their very memory; so that for two thousand years no one in the world even suspected this stupendous fact. The entire lack of evidence simply means that the event alleged never occurred. That a race which once wrote *from right to left* should (without government compulsion, which would have been impossible) silently, unanimously, with no conceivable motive, and leaving not a single trace of the process behind—that an entire race should thus revolutionize its penmanship by now writing *from left to right* is one of the most extraordinary phantasies that can ever have entered the mind of man. Moreover, ten 'tribes' which intermix and inter-marry with countless other 'tribes' over a vast area of two continents for two to three thousand years, to such a degree as to lose their memory, their language, and their physignomy, whatever they are after twenty-six centuries, they are not the 'ten tribes.' *The Jew has gone through exactly such a scattering (without inter-marrying) and yet has preserved practically everything.*

2. BRITISH ISRAELISM IS IRRECONCILABLE WITH EXPLICIT SCRIPTURES. When Amos was sent to announce to the ten tribes their final doom, Jehovah said:—"I will destroy (the sinful kingdom) from off the face of the earth, and I will sift *the house of Israel among all nations* like as corn is sifted in a sieve" (Amos ix. 8). Therefore no *individual* nation, on national territory of its own, *can* be Israel. So also Moses, speaking to the undivided nation, announced that, on the breaking of the Law, they should become few in number and flee before their enemies (Deut. xxviii. 62): the huge numbers of the Anglo-Saxon race, and its enormous military prowess, therefore at once disprove its identity with Israel. Again, until Israel shall be reunited to David risen from the dead, Hosea declares (Hosea iii. 4), she remains without king, without prince, without sacrifice: Britain's thousand years of royalty exclude her finally from Israel. These are but samples of numerous Scriptures decisively antagonistic.

3. BRITISH ISRAELISM IS AN UNCONSCIOUS BETRAYAL OF THE GOSPEL. All men today, whether Jews or Gentiles, are either believers or unbelievers; if unbelievers they are under the Curse: yet 150,000,000 of mankind —for America they say is 'Ephraim'—British Israelism declares to be as richly blessed of God as the Jews will be in the coming Kingdom of Christ. Though uncircumcised, and therefore (according to Jehovah himself) self-excommunicated *from* the Covenant (Gen. xvii. 11), a hundred and fifty millions of unregenerate souls drifting steadily further from God, and ripening for apostasy, are distinguished by God's signal favor because *under* the Covenant. "Israel," says *British Israel Truth*. "has been re-covenanted by being baptized into the one Catholic and Apostolic Church;" and now "the gospel of salvation must be preached by his constituted agents, the House of Israel." [1] That a *nation* can be baptized into the *Church*, still remaining

[1] *British Israel Truth*, pp 206, 240 (13th ed.). We confine our references to this handbook, for, while the Federation disclaims it as not "in any case authoritative," it is the safest publication to quote as representative of Federation beliefs.

a nation, with a destiny of imperial rule over all other nations, while simultaneously evangelizing them as God's sole embassage of the gospel, is not only a conception profoundly un-Christian, but a direct negation of what the Holy Spirit says the Church is; "where there CANNOT be *Greek* and *Jew*, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman" (Col. iii. 11).

4. BRITISH ISRAELISM IS A PROFOUND OVERTHROW OF DISPENSATIONAL TRUTH. Anglo-Saxons, even if they be Israelites, are either saints or sinners: if saints, then they are Israelites no longer, but belong to the 'holy nation,' the Church, in which there is neither Jew nor Greek; if sinners, then they are doubly under broken law—both the Law of Eden and the Law of Sinai—and therefore doubly cursed. Nationalism —all favored-nation claims before Jehovah—within the Church and under grace, is a complete subversion of Church truth: for it re-erects the barriers of the flesh which the Cross has thrown down; it makes national prosperity and worldly greatness, instead of righteousness and truth, the hall-marks of God's spiritual favor—an error negatived even by the Law itself; it ignores, and so implicitly denies, the individual regeneration and sanctity without which no man shall see the Lord; and it concentrates the blessing of GOD on the British Empire becoming the mistress of the world. No spiritual truth is more radical, more elementary, than that "the flesh profiteth NOTHING" (John vi. 63); and therefore no error could be more radical, more fundamental, than to attribute to blood, not grace, to the flesh, not the Spirit, any standing whatsoever before God. [2]

5. BRITISH ISRAELISM IS, FUNDAMENTALLY, AN ABANDONMENT OF GRACE FOR LAW. National

[2] The unreal cleavage between Israel and Judah, negatived by a hundred passages, can be proved unreal by one. Our Lord says that he was sent to the lost sheep of the House of *Israel;* if Israel is sharply sundered from the Jew, then the Lord Jesus was never sent to the Jews at all, while yet his whole earthly life was spent among none *but* Jews. It is a fact of some significance that Hebrew Christians who have embraced this theory are as rare as black swans.

blessing, it is true, still follows national obedience: but to found that blessing, not on obedience but on blood, is something the Law itself never did, and is profoundly hostile to grace. Even if the claim be true, and proved up to the hilt, it founders on a fact swift and deadly as a submarine torpedo. Paul, himself a full-blooded Hebrew of the tribe of Benjamin, and out-soaring all possible rivals in purity of descent and Covenant privilege, gathering in one wide sweep the flesh in all its glory sums it all up as dung (Phil. iii. 8); so that the very fleshliness which is the glory of the British-Israelite — birth, covenant relationship, national privilege, identification with the Law—the Holy Spirit pronounces, in this dispensation, obnoxious refuse. The more the claim is established, the clearer is the proof of the worthlessness of the claim.

6. BRITISH ISRAELISM PRESENTS TO THE WORLD A PITIFUL TRAVESTY OF THE KINGDOM OF GOD. "The Prince of Wales — Prince David, as he is known at home—is in the hundreth generation from Israel's King David." [3] For the surrounding nations to be told that the British Empire is the Divine Kingdom on earth, and the British throne the Throne of David to which all nations must ultimately bow, is too utterly tragic, and (to the nations) ludicrous, if it were not also so politically dangerous. For thus war on Britain, by any nation, is war on God, and Chinese resistance to imposed opium is sacrilege. Nor is it easy to conceive a blunder more gratuitous or more solemn: for, as a matter of fact, Great Britain is an integral part of the Roman Empire, whose idolatrous self-worship and emperor-worship—tragically aided by British-Israelite doctrine that this section is already a divine kingdom—will constitute the Empire of Antichrist, on which falls, pulverizing it, the Stone cut without hands (Dan. ii. 44).[4]

[3] *British-Israel Truth*, p. 189.

[4] No truth is made an error because it is quoted by a demon: nevertheless it might well give pause to a sober British-Israelite that a chief center of 'tongues' in England for years has poured forth, supernaturally, constant and undiluted British-Israelism, and is paving the way to Emperor-worship. "We are coming to the day," says its organ, *Showers of Blessing*, No. 46,

7. BRITISH ISRAELISM, BY DENYING THAT THE COMING WRATH IS UPON ALL NATIONS, ROBS THE WORLD OF ITS MOST URGENT WARNING. The most High has said, again and again, that he will "punish the *world* for their evil" (Isa. xiii. 11); that the hour of trial will fall "upon *all* the world" (Rev. iii. 10); that "the Lord hath indignation against *all* the nations" (Isa. xxxiv. 2); and that "the *whole* earth" shall be mazed by the Man of Sin (Rev. xiii. 3). British-Israelism, on the contrary, affirms that one empire covering a fourth of the globe—the enormous majority of whose citizens are Hindu idolaters—has been so "re-covenanted into Christ" as to become "the ministering angel to all kingdoms of the earth;" that the Ten (British) Tribes, "now basking in the smile of God," Christ himself has "sought as lost sheep, and brought back to the fold;" that Anglo-Saxondom "now embodies in itself the Church of Christ;" that this is "the Church which shall be spiritually used of God to evangelize the world," and that shall "draw all Gentiles to itself:" so that "after his advent, Christ will occupy the throne of David, and will reign over the 'stone' kingdom, which has been gradually growing, and which will then smite the 'image' "—i.e., all Britain's enemies—"and fill the whole earth." [5] The sharp cleavage of the two prophecies is fratricidal. One or the other is false. The summary of British-Israelism's own handbook is unavoidable:—'If contrary to Scripture, it may become a formidable obstruction to true faith." [6]

"when we will find the nations of the earth bowing at the feet of our King, for the throne whereon he sits is the throne of the Lord. Do we realize that the eyes of the people are being opened by divine power to see in the young Prince of Wales not only man, but an office and setting of God? In this way the scripture is being fulfilled in this son of David—'I, if I be lifted up, will draw all men unto me.' "If British Israelism is the great revelation of God for the last days, it is strange that it should be so warmly endorsed by a section of hell.

[5] *British-Israel Truth*, pp. 149, 151, 169, 171, 173, 233.

[6] *Ibid.*, p. 170. The inspired division of mankind is into Jews, Gentiles and Church of God (1 Cor. x. 32): if, therefore, the Israelites are not among the 'Jews,' they are non-existent: in either case, therefore, British-Israelism is a myth.

The Land Laws of Jehovah

August, 1926.

Little understood, hidden away in an obscure book, stated in unfamiliar, almost obsolete, language, there lies a piece of statesmanship as remarkable as any the world has ever seen; an enactment that goes to the root of all social problems and political perplexities; a legislative enactment not human, but divine; and a statute without a parallel in the legislation of any nation in the world. It is the Law of Jubilee. All wealth ultimately depends on the land; as there will never be any process by which man can live on manufactured foods, the land remains the basis of all wealth, all monopoly, all subsistence; and of this single land law of Jehovah, without a counterpart in the history of jurisprudence, it has been said, "there are no words to express the wonder felt by the student of social science as he first measures the significance of the law of Jubilee" (T. T. Munger).[1]

Now the fundamental law, on which the whole social and political legislation of Jehovah was based, was the proprietorship of God: all the soil was God's; and all purchasers of land were no more than leasehold tenants. "The land shall not be sold *in perpetuity;* for the land is MINE: for ye are strangers and sojourners with Me" (Lev. xxv. 23). When Joshua assigned the land, it was allotted, not so much to individuals, as to families or clans who worked the allotment, but only for the half century for which it was allotted. When the land was sold, no title could be given with the property, nor could the freehold be parted with; the sole land-owner was Jehovah; the 'usufruct,' as lawyers say,—the right to the use of the produce—was all that could pass from man to man; under Jehovah's land laws, men were only 'tenants of God.' So fundamental was this law, that every fifty years, by a kind of benevolent and bloodless revolution, the whole land reverted to Jehovah; all tenancies ceased; and the original tenants, to whom God had

[1] "There are perhaps in the whole ancient world no institutions bearing comparison with the Hebrew year of Jubilee, either in comprehensiveness or in loftiness of principle" (Kalisch).

given it by lot, re-entered into possession. It was not Capitalism, under which the soil is owned by individuals in perpetuity: it was not Communism, under which all land belongs to the people or to the State: it was the divine original and unchanging *fact*— that the globe is God's; and that the fundamental economic law of the world is this,—"The *earth* is the LORD'S, and the *fulness*"—all the economic wealth—"thereof; THE WORLD and they that dwell therein" (Ps. xxiv. 1).[2]

So every fifty years there was a great and bloodless revolution before miscarriage and wrong had eaten into society like an incurable cancer. "Ye shall hallow the FIFTIETH year"—from the tenth day of the first month of the first year to the tenth day of the first month of the forty-ninth year is exactly six hundred 'lunations,' or cycles of the moon—"in this year of JUBILEE ye shall *return every man unto his possession.*" Purchased land was paid for according to its proximity to the Jubilee: the price rose or fell according to the remaining length of the lease: so that, when it reverted to the original owner in the fiftieth year, the purchaser had lost nothing, for through the yield of the annual harvests he had recovered all that he had paid for the land. In the economic sphere, it was like the revolution of the heavenly bodies in the physical sphere: as the sun varies in sunrise and sunset daily, yet this day next year it will start afresh exactly where it does to-day—so every fifty years everybody, and all society generally, started again with a clean sheet. Under God as the Landlord, all members of the community were tenants of God; and (for he willed that all men should have free bodies and unencumbered estates, to serve him) the land was for all, because the land was God's: and he meant it for all. "*Replenish* the earth, and subdue it" (Gen. i. 28). Moreover, if a man, having become bankrupt, had sold himself into slavery

[2] "The fundamental thought is:—Jehovah is the Lord of the land, with all its blessings, with its soil and its harvests, with its inheritances and its dwellings, with its rich and its poor, with its free and its slaves, its roads and its byeways" (Lange). Ps. xxiv. 1 was selected and inscribed over the London Stock Exchange by the Prince Consort.

as an honorable means of paying his debt, at the Jubilee he was restored to perfect freedom: for all human compacts were torn up, became wastepaper, at the blast of the Jubilee trumpet. Everything breathed a perfect freedom conditioned by fundamental law. It was the great readjustment. "Just as all the sins and uncleannesses of the whole congregation, which had remained unatoned for and uncleansed in the course of the year, were to be wiped away by the all-embracing expiation of the yearly recurring day of atonement and an undisturbed relation to be restored between Jehovah and his people; so, by the appointment of the year of Jubilee, the disturbance and confusion of the divinely appointed relations, which had been introduced in the course of time through the inconstancy of all human or earthly things, were to be removed by the appointment of the year of Jubilee, and the kingdom brought back to its original condition" (Keil).

Now the political and economic consequences were necessarily enormous. This land law made vast accumulations of wealth impossible, and the land could not accumulate in a few hands: it established a kind of peasant proprietorship which kept all in work and food: it prevented the permanent ruin of families through the misfortune, or incompetence, or profligacy of individuals: it restored all land periodically, free of all encumbrances and trammels, to its original tenants. The bedrock fact was that property was made for man, not man for property. Automatically, the rich could never become too rich, and the poor could never become too poor. One generation might squander its possessions, but the next generation did not inherit the ruin. It was a law instinct with mercy, extraordinarily farsighted, filling the horizon of the bankrupt and the unfortunate with undying hope; for it gave every prodigal and every spendthrift another opportunity to recover; and it wove into the very textures of the State the promise of that golden day—the Jubilee of the Ages—when "the earth shall be full of the knowledge of the Lord, as the waters cover the the sea" (Isa. xi. 9). The Law of the Jubilee settled at the outset economic problems which

no other nation has ever solved through ages of struggle and revolution. [3]

Now we are confronted with the fact that these land laws of Jehovah were all a gigantic failure. After four centuries of obedience, during which the land enjoyed its sabbaths and therefore its primitive fertility, the whole land legislation of Jehovah lapsed: the soil, over-driven, and never left fallow at stated intervals, as Jehovah had commanded, from being one of the most fertile soils in the world, became capricious and uncertain, and was visited with famine after famine; until God was compelled to give in judgment what men refused to provide by obedience. "And you will I scatter among the nations, and your land shall be a desolation, and your cities shall be a waste. *Then* shall the land enjoy her sabbaths, as long as it lieth desolate; as long as it lieth desolate it shall have rest; even the rest which it had not in your sabbaths, when ye dwelt upon it" (Lev. xxvi. 33). Barren Palestine to-day is enjoying her forfeited sabbaths in a tragic two millenniums of rest.

Now this is exactly the tragedy which has also happened, on a gigantic scale, with all mankind, over the whole globe. Men have seized earth, regardless of its Great Landlord, and oblivious or incredulous that they are mere 'tenants of God:' consequently a writ of ejectment has gone forth; the *execution* of that writ alone lingers. "The Son of man shall send forth his angels, and they shall gather out of his Kingdom all things that cause stumbling"—all evil institutions—"and them that do iniquity"—the incorrigible causers of social miscarriage—"and then shall the righteous shine forth as the sun" (Matt xiii. 41).

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[3] Houses in cities, being the product of man's own hands, necessary for business purposes in which locality is often of the first importance, and as not in the original grant, were exempt, as personal property rather than landed interest; but in the country, where shelter must go with the land, house property also reverted to its owners at Jubilee. Thus allowance was made for the growth of cities and of civilization: for if every town house—shops and business establishments—were periodically swamped in a returning migration, commerce would be at a standstill; whereas the option given of buying back the house within a year could effect a change before business was established.

So that Christians who endeavor to put the land laws right, or the corn laws, or a thousand and one other economic laws, are three thousand years behind the time: the writ of ejection has gone forth: we await the Jubilee. The late Lord Shaftesbury said:—"I have had more to do with remedial legislation than most men; but I have observed that while the legislation has improved, the men have grown worse and worse." The Kingdom of God is impossible without the total regeneration of mankind. "The *world* is YOURS" (I Cor. iii. 22), God said to the Church, concerning this old earth itself; but meanwhile we are "strangers and pilgrims *with God*:" but at Jubilee all earth reverts to its true owner, God, and will be re-allotted, according to his original intention, among the pure and holy.

So then the Jubilee is the supreme forecast, under the Law, of the Eternal Ages. The Sabbatic Year forestalled it (Lev. xxv. 1—8), as foreshadowing, not a new beginning, but (in the millennial Kingdom) the concluding millennium of earth's history: after the Kingdom closes, rounding off the seven sevens of the old earth—*and with nothing* (in typology) *beyond* —the Fiftieth Year breaks on the shoreless ocean of eternity. [4] "On the great Day of Atonement," as Lange says, "after the full accomplishment of propitiation, the trombone was to sound through all the land to announce the Year of Jubilee as a year of freedom—the 'year of liberty' (Ezek. xlvi. 17)—the highest feast of the laborer and of nature, the redemption of lost inheritances, the ransom of the enslaved, the year of the restoration of all things." Calvary is computed to have fallen in a Jubilee year: on it alone are based the immovable joys of the Holy Year (Lev. xxv. 10) that will cease neither in days nor in holiness. The first blast of the Trumpet will be the knell of all servitude and the herald of all joy.

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[4] So while the Kingdom (like the Sabbatic Year) has sacrifices and feasts (Zech. xiv. 21), of Eternity it is recorded (like the Jubilee Year that had no sacrifices or convocations peculiar to it)—"I saw no temple therein" (Rev. xxi. 22).

Are there thunders moaning in the distance?
Are there specters moving in the darkness?
Trust the Hand of Light will lead His people
Till the thunders pass, the specters vanish,
And the Light is Victor, and the darkness
Dawns into the Jubilee of the Ages. [5]

The Rebuilding of the Temple

August, 1927.

A shaft sunk 60 feet to 125 feet in the ground, says Dr. Edersheim, through the accumulated debris of ages, reached ancient Jerusalem. Some years ago the sudden disappearance of a dog through the rubbish led to the discovery of vast underground grottoes or quarries. The stone in these quarries is exceedingly white, and it is also soft, but hardens after exposure. It was found that vast quantities had been quarried ages ago, enough, some engineers assert, to build the present Jerusalem two or three times over; and the deep grooves which are let in on every side of the block to be quarried, as wedges were then inserted at the back for dislodging the stone from its bed-rock, remain today exactly as the workmen left them three thousand years ago. For these are called—as they are believed to be—Solomon's Quarries. Moreover, beneath the surface on which rises the present Dome of the Rock on Mount Moriah, vast foundation stones—some between 20 feet and 30 feet in length, and encased in a block of unbroken masonry said to be without a parallel in the world—reveal, in the belief of the Palestine Exploration investigators, the actual platform of rock on which stood the Temple of Solomon. One of the chief of these stones has been examined by sinking a shaft down to the foundations of the Temple wall. Embedded in the rock in the angle formed by the eastern and southern walls, the stone was discovered at a depth of 79 feet from the surface. It was found to be 3 feet 8 inches high, and 14 feet long, and was probably the *first* stone placed in position by King Solomon's workmen. This is the

[5] Tennyson.

most wonderful stone in the world, for it is the Great Corner Stone, the oft-mentioned type of the Saviour.

Prophecy is not silent on the reconstruction of the Temple by unbelieving Israel. That reconstruction is assumed rather than stated; but the assumptions are explicit and unmistakable. "The people of the prince that shall come," Daniel says, in describing that final descent of Antichrist on the Holy Land *to which our Lord refers the passage* (Matt. xxiv. 15), "shall destroy the city *and the sanctuary*"—which must thus have been rebuilt; "and he shall cause the *sacrifice* and the *oblation,*" obviously a Levitical ritual restored in unbelief, "to cease" (Dan. ix. 26). So Paul also: "The man of sin (shall) be revealed, the son of perdition, he that sitteth *in the temple* of God, setting himself forth as God: whom the Lord Jesus shall bring to nought by the manifestation of his coming" (2 Thess. ii. 4). The desolations of Antichrist (Dan. viii. 11) in a rebuilt and repeopled Palestine are foretold also by the Psalmist. "Remember Mount Zion, wherein thou hast dwelt. Lift up thy feet unto *the perpetual ruins,* all the evil that the enemy hath done in the sanctuary. They have set *thy sanctuary* on fire; *they have burned up all the synagogues of God in the land*" (Ps. lxxiv. 2).

A rough estimate of the cost of the original construction has been drawn up in collaboration with Dr. Gaster, Mr. Schor and other experts. King Solomon set 30,000 men to cut timber; 80,000 men to quarry stone; 70,000 wood and stone carriers; and over all, 3,300 foremen. The timber cutters worked in shifts; ten thousand worked in Lebanon for a month (1 Kings v. 14), and then went home for two months. The 150,000 other workmen, as Canaanites, were slaves; assuming however that their cost of maintenance roughly equalled ordinary wages, and they also worked in shifts, the wages bill (assuming an eight hours' day at 8d. an hour) for the seven years of the construction of the Temple would be as follows: the timber cutters £5,824,000; the stone-hewers, £46,592,000; the stone-carriers, £40,768,000; and the foremen (at £2 a week),

£2,401,000: making a grand total of £95,585,000. Further enormous sums must be added for purchase of the site [1] (2. Sam. xxiv. 24; 1 Chron. xxi. 25), the cost of the building materials (1 Chron. xxii. 14), the internal decoration (2 Chron. iii. 6), the sacred vessels (Ezra. viii. 27), and—assuming that all the Temple was overlaid (1 Kings vi. 22) in proportion to the 600 talents reserved for the Oracle (2 Chron. iii. 8), thus requiring 2,700 talents in addition—not less than £14,782,500 must be added for the overlaying with gold. Against all this must be reckoned the colossal sums which David amassed (1 Chron. xxii. 14): 100,000 talents of gold, or (assuming the talent to equal £5,475) £547,500,000; 1,000,000 talents of silver or £342,000,000; and out of the privy purse, £18,819,000 (1 Chron. xxix. 4). [2] Probably the modern Temple will be constructed on a more modest scale, and at less gigantic cost: but be it also remembered (apart from the labor-saving appliances of modern construction) that the entire wages bill a single American citizen could pay four times over; [3] that Freemasonry, deeply interested in the rebuilding of the Temple, is probably the wealthiest corporation in the world; and that the Jewish princes of finance rank second to none in Europe; [4] nor is it impossible that the three great Syrian Faiths—a corrupt Christianity, Islam and Judaism—may unite in *re-erecting* a house which enshrines the root-origins of them all.

[1] Imitation of Ezekiel's Temple, built *outside* the City (Ezek. xlv. 3), may prompt the Zionists to select an extra-mural site for their Sanctuary, thus solving the problem of the Mosque of Omar.

[2] These figures must be received with caution, owing to the uncertainty of the exact value of the talent: but the most conservative estimates run into hundreds of millions sterling. The utterly unparalleled magnificence of Solomon's structures, dwarfing any palace or temple ever made, is shown by the costliest building in the world—St. Peter's, in Rome, which took several centuries to build, and cost £9,000,000.

[3] Mr. Henry Ford's wealth reaches £260,000,000. David gave approximately £19,000,000; but a single modern Jew—Julius Rosenwald, of Chicago—owns £22,000,000.

[4] A recent inquiry at one of the great banks elicited the conjecture that the Rothschilds perhaps control £1,000,000,000 and that the aggregate of Jewish controlled wealth may equal £50,000,000,000.

That the Temple will be rebuilt is certain. "I am willing," says Mr. Lucien Wolf in the *Spectator* (June 26, 1920), "to admit—indeed, do so quite shamelessly—that we Jews *do* pray for the rebuilding of the Temple." Even Christians are found willing to co-operate. "If the Temple could be rebuilt," writes a correspondent to the *Times*, "under the auspices of all Christian Churches to represent Christianity in its widest development, the Eastern as well as the Western Church, the Non-conformist as well as the Anglican, surely this would be something worth attempting." And the Jewish Catechism assumes it. Here is its teaching on the Sacrifices:—"Why are the sacrificial laws not now observed? Because we no longer have a temple, the only place in which we are permitted to sacrifice. Since these laws are not binding on us now, are we to consider them as abolished? Certainly not; they are not binding now, because our circumstances prevent their being observed, but, whenever we return to our own land and again constitute a State, they will have full force."

Doubtless new Temple furniture will replace the spoils of Titus. [5] Dr. Russell Forbes says:—"I have traced the seven-branched lamp down to 614 (A.D.) through ancient authors, and lose it in Persia. Josephus describes the spoils carried in the procession A.D., 71, (*Wars of the Jews*, 7, 5, 5,). Vespasian deposited them in the Temple of Peace (*Ibid*, 7, 5, ,7). In 455 Genseric carried them off to Carthage (Procopius, B. V. 1, 5; Evagrius 4, 17). In 535 Belisarius recovered them and took them to Constantinople (Procopius, B. V. 2, 6; Evagrius 4, 21). Justinian sent them to the Christian Church in Jerusalem (Procopius, B. V. 2, 6; Evagrius 4, 17). In 614 Khosroes, King of Persia, took them to Persia (*Annals of Eutychianus*, Antiochus of Seba, seventh century; Baronius, E. A. 16, 23). The Mishna declares that the Ark is hidden in a cave under the Temple. So Dr. Edersheim ventures on a fascinating but highly

[5] Of Herod's Temple Tacitus says:—"Pompey entered the Temple, by his right as conqueror, and found no divine image in it, but only an empty abode."

improbable suggestion. "It may be," he says, "that some at least of the spoils which Titus took are hidden somewhere in the vaults beneath the site of the Temple, after having successsively gone to Rome, to Carthage, to Byzantium, to Ravenna, and thence to Jerusalem."

The divine prevention by miraculous means of a premature Temple—if tradition is truthful—confirms its re-erection in its own season. For fire-balls broke from the foundations and drove off the builders when Julian the Apostate attempted its restoration. "Sudden explosions," says the Jewish historian, Professor Graetz, "occurred repeatedly and disheartened the workmen." [6] Meanwhile, a leader of Liberal Jews in England, Rabbi Israel Muttuck, says:—"There may be truth in the report that a small section of ritual butchers in Hebron are secretly practising the sacrifice of rams and bullocks on Mount Moriah, on which the Mosque of Omar now stands, but they are, I should imagine, a decided minority." And that Mount Moriah might in a moment be freed from the incubus of the False Prophet the recent earthquake has proved: "The Dome of the Rock," says a cable to the *Times* (July 14, 1927), "was badly shaken, and the many repairs of recent years made useless."

The Temple of Ezekiel

August, 1927.

So impenetrable have the closing chapters of Ezekiel been supposed to be—Gregory the Great, starting on their exposition, said, "We pursue a midnight journey"—that the rabbis, who forbid (or did forbid) any Jew under thirty to read them, say:—"When Elijah comes, he will expound them." But the context, to the prophetical student, makes at least the general outline transparently clear. For Ezekiel opens his book with an apostate Israel in exile, a polluted and abandoned Temple and a Holy City in ruins: then, as the Advent draws on, Israel's vast valley of dry bones heaves in resurrection (Ezek. xxxvii.), and hordes

[8] *History of the Jews*, vol. ii. p. 608.

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from Rosh pour down on the Holy Land (xxxviii., xxxix.), to be extinguished in Armageddon: now, finally, the horizon fills —in nine detailed and amazing chapters—with the superb Metropolis of the Millennial earth. So Ezekiel opens with all lost: he closes with all restored, in earth's new, splendid dawn. From the stark ruin of Israel, from their very suburbs of hell, Isaiah foresees world-peace, Daniel a world-empire, and Ezekiel a world-city, and in the midst a House of Prayer for all Nations.

The Temple.

The new City, covering 144 square miles, [1] with a huge belt of isolating suburbs, a garden-city, will be pitched on the north of the vast valley split by the earthquake (Zech. xiv. 4); and the new Temple, not built on the site of the old, and now *outside* the Holy City, is of enormous proportions and most complicated structure. [2] Pitched on the plateau of "a very high mountain (Ezek. xl. 2) which was thrown up by the Advent earthquake, by which the whole Land is "lifted up" (Zech. xiv. 10), the Temple is pyramidal—an ascending climax—and the Holy of Holies is the apex of the pyramid. For the base of the mountain is a square, a mile each way; the Outer Court, higher up the mountain 1,000 feet on each face of it; the Inner Court, still higher, 600 feet square; near the summit, the Court of the Priests, 200 feet by 200; and on the final platform, 100 feet by 100, is the Holiest; in the center of which—and thus of the whole earth—are the Altar and the Throne, for the solitary royal priesthood after the Order of Melchizedek.

The Construction.

Thus the Temple is now built on a scale ample enough to make it at last what God always intended it to be—the House

[1] I take these figures, unchecked, from *The Student's Commentary*. The area of Constantinople (*Times*, July 2, 1927) extends over 170 square miles.

[2] Voltaire declared that he could not remember in all antiquity a national temple so small as Solomon's. If it be reeds and not cubits (Ezek. xlii. 17). Ezekiel's Temple is 36 times larger than Solomon's; and the Holy City above as far surpasses the dimensions of Ezekiel's as Ezekiel's surpasses that of ancient Jerusalem.

of Prayer for all Nations. The gates, or rather gateways, are constructed as huge arcades 100 feet long and 50 feet broad, each with arched roof and latticed windows; with 6 lodges, 3 on either side: and 10 internal chambers to each gate, opening on the Great Square within, are reached by successive flights of stairways in these many mansions (apparently 48 chambers to each gateway) in the Father's earthly House. That neither builder nor materials nor cost is named throughout—all of the first importance in the construction of Solomon's Temple—and above all, that whereas sacrifices are constantly ordered to be offered, a command to *build* occurs nowhere, seems to prove that God is not only the Architect, but the Builder; and the planting of "a palm tree between cherub and cherub" (xli. 18) -- unknown in the Tabernacle and the Temple—indicates that the victorious day has arrived at last when "the latter glory of this house shall be greater than" even Solomon's (Hag. ii. 9).

The Sacrifices.

The restoration of the Sacrifices, which has been a stumbling block to thousands, nevertheless is a certainty, and seems based on two facts:—(1) for ceremonial cleanliness of the flesh, for men in the flesh,[2] and (2) for a memorial backward—exactly such as the Lord's Supper is—of Calvary. Like the Mosaic sacrifices (and *unlike* Transubstantiation) these sacrifices are no more identical with Calvary than the Levitical were, but memorial exactly as the Mosaic were prophetic. *Effective* sacrifice began and ended with Calvary. So in Leviticus the Burnt Offering came first, then the Sin Offering: here, it is first the Sin Offering, then the Burnt Offering; for Calvary's Lamb is in the center—the offerings of old looking forward, the offer-

[2] Even decades after Calvary "the ashes of a heifer sanctify (present tense) unto the cleanness of the *flesh*—that is, ceremonially (Heb. ix. 13). "We ought not to close our eyes to the revelation of this future day for the earth, when God sanctions priests and people, sacrifice and altar, for Israel. If we cannot adjust the differences, we are bound at least to submit to the Scriptures, which are unanswerably plain in their import, both as to ourselves now, and as to Israel by-and-by" (W. Kelly).

ings to come looking backward. In Leviticus the year closed with a pointing forward to an atonement yet to be accomplished; here the year begins with a memorial (xlv. 18) of an atonement perfectly accomplished. So, instead of the *twofold* offerings of Leviticus at Passover and Tabernacles, there will, at these two Feasts, be the *sevenfold* offering of an atonement perfectly revealed. Under Leviticus there was a morning and evening Sacrifice: here, a morning only; for there will be no moral night in Israel again, and her sun shall no more go down. There is no High Priest, for the Supreme Priest is present in person; and there is no Ark. "In those days, saith the Lord, they shall say no more, The Ark of the covenant of the Lord; neither shall it come to mind: *neither shall it be made any more.* At that time they shall call Jerusalem the throne of the Lord" (Jer. iii. 16). The Law now is not in the Ark, but in the bosom. So the Veil, the Shewbread, the Lampstand—all memorials of the absence—vanish in the Presence. So also the Feast of Weeks totally disappears, for all harvest—rapture—is over; but the Feast of Tabernacles—the great Millennial symbol—is compulsory, not on Israel only, but on "all the families of the earth" (Zech. xiv. 16). [4]

The Land.

All Palestine undergoes an equally revolutionary change. The Twelve Tribes are redistributed in a unique arrangement, in equal strips across the land; neither according to order of birth, nor the order in Jacob's blessing, nor the old order of Joshua's allotment; and for the first time the Levites have an earthly inheritance. The Land has over it a Prince only, for the Theocracy is restored; and Israel's supreme glory, forfeited when they asked for a king, is given back—a Monarch who is Jehovah. One strong note of the Millennium—reward according to works—degrades the Levites, who of old deserted their tasks and abandoned their orthodoxy (xliv. 8, 10, 12), and

[4] Wine is not forbidden to the priests, except when on Temple duty, nor marriage, except to a widow; and both monk's tonsure and fakir's locks are forbidden (Ez. xliv. 20-22).

confines them, throughout the Millennial Age, to the Court of the Priests (xliv. 11) outside the Presence; whereas the sons of Zadok, for splendid fidelity in the midst of the corruption of all God's people (xliv. 15), serve close to the King, and offer the sacrifices of God. Only the circumcised both in heart and flesh can enter the Temple's Inner Courts, [5] but the Outer Courts will be the House of universal Prayer; and the Gentile, forbidden inheritance in the Holy Land under the Levitical Law, will be granted it in the Millennial Land.

No feature of the new Palestine will be more wonderful than the River, burst by earthquake out of the foundations of the Temple (Zech. xiv. 5, 8), and in less than a mile grown to an unfordable flood, obliterating the deadness of the Dead Sea. Its source is the Throne, its channel the Altar; half pours to the Mediterranean, half to the Dead Sea (Zech. xiv. 8) and it changes the desert portion of Palestine to an Eden. [6]

The Glory.

But the crowning glory still is wanting, without which all this amazing preparation were unconvincing and incomplete. No sooner had the Inner Sanctuary been marked off than the Wonder that had abandoned the foul premises of the polluted Temple, leaving it Ichabod, returns like lightning. The Shekinah comes back along the exact route by which it went; but whereas its going was the most reluctant departure in the Bible, its return its going was the most reluctant departure in the Bible, [7] its return is the swiftest—"the Lord shall *suddenly* come to his Tem-

[5] The Most Holy, into which Ezekiel himself is not invited, is sacrosanct; even the Prince can approach no further than the Inner Gate of the Sanctuary.

[6] Thus Jerusalem's great defect—for Babylon has the Euphrates, Nineveh the Tigris, Rome the Tiber, London the Thames, New York the Hudson—is remedied miraculously by God, and its constant difficulty—an adequate water supply—removed.

[7] (The Jews say that the Shekinah glory lingered over the Mount of Olives (Ezekiel xi. 23) eighteen months; some say three years. This departure of the glory is strikingly typical of the departure of the Spirit from the churches at the close of this age.—*T. M. C.*)

ple" (Mal iii. 1). [8] Solomon's Temple was resplendent with gold and gems: these, in Ezekiel's, are completely absent: [9] not gold, but glory: not gems, but God.

Of old, the Glory so blazed in Solomon's Temple that the priests were driven forth by its blinding light (2 Chron. v. 14): but now, as "the glory came from the way of the east, the *earth* shined with His glory" (Ezek. xliii. 2): apparently, it not only blazes *en route*, but suffuses a soft and permanent glow over vast areas. So at last is fulfilled Isaiah's word:—"The Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients"—presumably the Twelve Apostles, each on his tribal throne—"gloriously" (Isa. xxiv. 23); "and the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 2).

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[8] The Shekinah never entered Ezra's Temple, and this is therefore necessarily a Temple yet to come.

[9] Only 'wood' and 'hewn stone' (xl. 42; xli. 16, 22) are named.

III. The Gentile Nations in the Time of the End

The Red Napoleon

December, 1924.

For the first time in the history of mankind a small but powerful party has arisen in every nation whose sole, whole, avowed aim, amounting almost to a religious passion, is world-revolution. "Civil War," says Lenin, and "not civil peace—that is our watchword: outside civil war on behalf of Socialism there is no possibility of progress in Europe" (*Times*, December 24, 1919); "I regard the Russian Revolution not as an end in itself, but as the first step in a world revolution" (*Times*, November 6, 1920). Great Britain is regarded as the crux of the problem: violent disorder here, it is believed, would travel round the earth like the shock of an earthquake. "London," says Karl Radek, "will be wiped out, so that it may become the center of the world's revolution" (*Times*, July 22, 1920). "When we have expanded the British Communist Party," cries Zinovieff (*Times*, June 26 and October 27, 1924), "to mass dimensions, we shall already have conquered half Europe, for the gigantic upheaval which immediately awaits the European proletariat."

So here is a stupendous fact that confronts the Church of God. As Dr. R. F. Horton says:—"The world trembles on the brink of revolution, and it is the duty of all who believe in God and love their fellow men to do everything in their power to avert it. When revolution breaks out upon a people it comes like a flood. Barriers are swept away, forces of evil are let loose to work their mad will in arson and murder. Idealism goes under; Mirabeau is very soon followed by Robespierre; the wild beast in human nature is unchained." A large proportion of the leaders, at least in Russia, are escaped criminals: and

others are bent fanatically on the destruction of the Christian Faith. "The Communist Party," Zinovieff declares, "cannot tolerate interference by God in critical moments; for candidates who hesitate to renounce God we have no room." One year's imprisonment with hard labor awaits the Russian parent who tells his child that Christ is his Saviour. The Moscow *Bezbozhnik*, or "Atheist," consists almost entirely of caricatures of Jesus Christ: "I heartily wish the *Bezbozhnik* new victories," says a Russian Commissar, "over the hideous specter of God."

So the Church slumbers on the crater of a live volcano; and it is of supreme importance that at least the watchful should understand what world-revolution must produce; the democracies of the world will never understand until it is too late. The rulers of the world confront what Signor Serrati, writing in the official Soviet organ *Pravda* (Apr. 18, 1924) expresses thus: "The masses seek vengeance. When they arise again they will be terrible. The last time the proletariat granted the bourgeoisie pardon. They were too gentle with the bourgeoisie when they were in the position to settle accounts for the torture suffered during the war while the bourgeoisie was enriching itself at their expense. Next time there shall be no pardon." Lenin avows that it would be the greatest folly to suppose that the transition to Socialism is possible "without compulsion and without dictatorship." "The Revolution," he lays down, "demands the unquestioning subordination of the masses under the single will of the director of the process." "Such autocratic despotism," says Dr. Narushevitch, a member of the Lithuanian Delegation to Russia, "has never yet been achieved in history" (*Times*, September 18, 1920). That is, an autocracy of the most absolute kind is not only the inevitable rebound of revolution, but it is being prepared for in Russia on principle. The British Labor delegates who visited Russia declared with remarkable unanimity that the country is hurrying towards a state of anarchy which will result in the ultimate enslavement of all peoples.

For a Napoleon, whether Red or White, is the inevitable rebound of anarchy. Here is a summary given by the leading

journal of the world:—"The return to reason, to the principles of right and order of a maddened population, is not easily obtained, but signs of such a return are already noticeable. But who will be the leader of the dissatisfied population? I think that such a man will be given by the Red Army. It must not be forgotten that the Red Army is composed not only of convinced Communists and Bolshevists, but that the majority were obliged to join its ranks by force and are far from sharing Bolshevist ideas. One energetic and clever man, popular with his men, will overthrow the hateful government. There is no other issue out of the deadlock Russia is in now. The laws of history remain the same. The Russian Revolution has in many respects proved to obey the same rules of evolution as the great French Revolution of 1789. Order was restored in France by Napoleon, the hero of the Revolutionary Army. Let us hope, for the benefit of all the civilized world, that we have not to wait long for the appearance of this Russian Napoleon, for whom all Russia is longing and who will reconstruct Democratic Russia on new lines of true liberty (*Times*, February 23, 1920). Most remarkably, prominent Socialists acknowledge it. "There is even now a latent secret longing for the appearance of a mighty dictator, a Russian Napoleon, who would take matters in hand." This statement was confirmed by Dr. Guest, who added that the majority of the Russian people had ceased to believe in Bolshevism (*Times*, June 24, 1920). "The Red Terror," says Mrs. Snowden, "is a terrible reality: and it is no consolation to me to learn, as I did, that the White Terror was even worse. I am absolutely satisfied on the evidence I have seen that where the Red Terror has slain its thousands, the White Terror has destroyed its tens of thousands. The extremists who use force and violence are preparing the ground for a reaction so complete that it would not be surprising if it ended with a new king on every one of the thrones of Europe." Far-seeing ecclesiastics and statesmen are haunted with the same vision. "The world is waiting with indescribable apprehension," Bishop Henson said in Westminster Abbey, "the appearance in due

course of a Russian Napoleon." Sir A. Conan Doyle says: "I said to Lloyd George (when he was Premier), 'The Russian Revolution will last some years, and end in a Napoleon.' He agreed." Mr. Bertrand Russell, after visiting Russia, sees only three alternatives:—"the complete collapse of Bolshevism; its triumph, but losing itself in an inevitable Napoleon; or prolonged war, in which civilization will perish."

The two men who now dominate Europe reveal the kind of Napoleon world-revolution will create. Dzherjinsky, the President of the Extraordinary Commission, that is, the organizer of the Red Terror, is the man who had the power of life and death over every Russian except Lenin, and has it now. Maxim Gorky has written of him, that one can see martyrdom crystallized in his eyes. "He sat for an hour and a half, quite still and very silent. His eyes certainly looked as if they were bathed in tears of eternal sorrow, but his mouth smiled with an indulgent kindness. His face is narrow, high cheekboned, and sunk in. Of all his features, it is his nose which seems to have the most character. It is very refined and the delicate bloodless nostrils suggest the sensitiveness of over-breeding. He is a Pole by origin. I asked how long he was in prison. 'A quarter of my life, eleven years,' he answered. It was the Revolution that liberated him" (*Times*, November 22, 1920). Three Bolshevist Commissars, one of whom was Dzherjinsky, were entertained by a Polish priest, "a rubicund jovial cleric, who chattered freely about his uninvited guests. It was obvious that they made a considerable impression upon his simple soul. He referred to them as fanatics, and said, 'They are serious people; one cannot take them lightly.' Kon and Dzherjinsky seem to have discussed religion with him readily. Christianity should be treated as in the days of the Catacombs, was their opinion. The Church would be tolerated so long as it did not interfere wth politics. The way Dzherjinsky put it to the priest was ,'You may only speak about heaven, otherwise you will get a bullet in your head.' When he left the house, Dzherjinsky said to the priest: 'Now you had better get all your bishops to come and sprinkle the house with

holy water. *You've had Antichrist here" (Times,* August 21, 1920).

So Mussolini also, both by his absolute autocracy and his fundamental irreligion foreshadows a greater than either yet to come. Machiavelli, who based his whole philosophy on the innate folly, ingratitude, and depravity of mankind, embodied "a negation of the moral law;" his model prince is Cesare Borgia, the infamous Duke of Valentino; and his methods are devilish, and exclude all reference to the laws of God or man. "A prudent prince," he writes, "neither can, nor ought, to keep his word, when to keep it is hurtful; for our country, wrong is right." "I want," says Signor Mussolini, "to preserve the direct contact between Machiavelli's doctrine and my life as I have lived it, between his and my thoughts on men and affairs, between his and my practice of governing. I believe his *Prince* to be the statesman's supreme guide. I cannot in any way depart from Machiavelli's conclusions; in fact, I have to be even more severe."

But it is more than a mere Napoleon that is approaching in prophecy, and that is contemplated, apparently, in Russia. Here is a letter written as far back as 1871, and first made public in 1896, from Albert Pike, the "Sovereign Pontiff of Universal Freemasonry," assisted by the Ten Ancients of the Grand Lodge of the Supreme Orient at Charleston (South Carolina), to "the very illustrious brother" Giuseppe Mazzini. After counseling that the Pope should be driven from Italy (a feat which Antichrist is to accomplish), the letter turns its attention to Russia: —"When the autocratic Empire of Russia will have become the citadel of Papal Christianity (adonaisme papiste), we shall unchain the revolutionary nihilists and atheists, and we shall provoke a formidable social cataclysm, which will demonstrate clearly to the nations, in all its horror, the effect of absolute unbelief, mother of savagery, and of the most bloody disorder. Then, everywhere, the citizens, obliged to defend themselves against the mad minority of revolutionaries, will exterminate these destroyers of civilization, and the multitude, disillusioned

of Christianty, whose deist soul will up to that moment be without compass, thirsting for an ideal, but not knowing where to bestow their worship, will receive the True Light, by the universal manifestion of the pure Luciferian doctrine, at last made public, a manifestation which will arise from the general movement of reaction following the destruction of Atheism and Christianity, both at the same time vanquished and exterminated." "Russia," says Prof. Sir Bernard Pares, "is now living in the Book of Revelation." Satan, the Bolshevists have actually declared, was "the first revolutionist whose blessed work delivered men from the slavery of God." *The King of the North* (Dan. xi. 31) *is coming. "And he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods"* (Dan. xi. 36).

The King of the South

February, 1925.

The murder of the Sirdar has turned the gaze of the whole world on to a crucial battleground in the drama of the end. For Daniel, in one of the most complex, vivid, and detailed prophecies in the whole range of Scripture, unique in its fulness, [1] portrays two giant Empires interlocked in deadly and continuous conflict in the near East; one a huge power of the North, the other a no less gigantic power of the South; and the pivot around which the conflict rages is Palestine (Dan. xi. 40, 41). Three facts make it certain that the current view that these powers are Alexander's successors is wholly untenable: for (1) the Angel explicitly informs Daniel that his prophecies are "what shall befall IN THE LATTER DAYS; for the vision is yet for many days" (Dan. x. 14); (2) our Lord twice (Matt. xxiv. 15-21) quotes and applies the passage (Dan. xi. 31) to Antichrist; and

[1] "The manner in which the transactions between the two kingdoms are described with regard to their changeful course is too exact, and covers a too extended succession of reigns and events, to find even a remote parallel in any other part of the prophetic literature of the Old Testament canon" (Lange).

(3) the events actually culminate in the First Resurrection—"*at that time* [Israel's tribulation shall come, and] many that sleep in the dust of the earth shall awake" (Dan. xii. 1, 2). These giant Empires of the North and the South are thus at death-grips on the eve of the breaking of the graves, and the descent of the Lord.

The South.

The term Negeb, or South—meaning arid or dry or desert—originally the southern belt of Palestine, had, by Isaiah's age (Isa. xxxi. 6) come to embrace all Palestine, Arabia Petraea and Egypt. So an *Arabian* queen, the Queen of Sheba, is called the queen of the *South*. For Israel lay between two mighty Empires, which for centuries swayed her destinies, and from both of which she was in constant peril:—Assyria on the north and Egypt on the south; and the Empires which, at the end, hold these two States, respectively, will (it appears) be the antagonists which, moving on the pivot of a disputed Palestine, will rest strategically on Syria and Egypt, though themselves sweeping upward to the frozen Arctic and downward to "the long wash of Australasian seas." [2]

Britain.

Now the remarkable events of modern days seem to be illuminating as intricate and obscure, yet as extraordinarily detailed, a prophecy as any the Bible contains. For of the group of the States which constituted the South under Alexander's successors—namely, Egypt, Palestine, Cyprus, and part of Syria—Cyprus is annexed to Britain; Palestine is held under her mandate; and Egypt is subject to her military dominion. Syria, part of which belonged to the North, and which, together with Asia

[2] Far mightier than the Kingdom of the Ptolemies is the Empire of the South, as the Angel explicitly states. "The king of the south shall be strong *above him* (Alexander), and his dominion shall be a GREAT dominion" (Dan. xi. 5). This excludes the Diadochi. The breaking of the Antichrist "without hand" (Dan. viii. 25) by the descending Lord, and in Palestine (Dan. xi. 45), makes all attempts to identify this Figure with Antiochus so hopeless that the vision has to be ascribed to "a very natural Jewish expectation," never fulfilled (Bevan). From ver. 5, as unfulfilled, all is still future.

Minor, appears to be absorbed by the Northern hordes which pour down upon the Holy Land, is under a French mandate. The critical factor in England's mastering Egypt, and thus becoming the Empire of the South, was the creation of the Suez Canal, a vital nexus of her Empire as the highway to India, and which therefore excludes—except by the fall of the British Empire—all others from the Monarchy of the South. Her grip on Egypt, beginning in the dual control of 1882, has culminated in the restoration of a local King of the South, while the real Monarch resides at Windsor: exactly as we find that the King of the South—who is never called the King *of Egypt*, though Egypt is named three times in the prophecy (Dan. xi. 8, 42, 43)—comes "into the *realm* of the King of the South"—for Egypt is a part of his empire—but "shall return *into his own land*" (ver. 9). Britain's mighty Empire, now grasping the million square miles of the Sudan—the Lybians and Ethiopians (the Sudanese) are swallowed by the all-devouring King of the North at the end (Dan. xi. 43)—and, in the extreme South, holding South Africa and Australia; and sweeping away into the great Southern Empire of Hindustan, covers the utmost limits of the Negeb. Cairo, Khartum, Delhi, Cape Town, Melbourne—Britain to-day is the one unchallenged mistress of the South, no less than Russia is the master portent of the North. [3]

Egypt.

The pivot around which the conflict rages being Palestine, the fulcrum on which the Southern Kingdom rests, and strategically must rest, is Egypt, the oldest surviving nation in the

[3] A subtle and impressive confirmation is embedded in the passage: for Cyprus (Kittim: see Is. xxiii. 1, 12; Ezek. xxvii. 6), as a pivot of huge battle fleets, affords the naval base whereby the military thrust of the North is parried and crushed (Dan. xi. 30), in a fresh and now successful Gallipoli. It was Lord Beaconsfield, a Jew, who first planned Britain's acquisition of Cyprus, with the deliberate design of mastering the destiny of Palestine: and Cyprus, which passed under the suzerainty of Britain in 1878, was annexed in 1914. The island was actually offered to Greece on condition that she entered the war on behalf of the Allies. The refusal of Greece left open the Angel's revelation of Britain's destiny.

world, and a nation that has sprung back into a prosperity the Pharoahs never knew. Lord Cromer and Sir John Aird, putting ten thousand laborers and eight hundred stone-cutters to work, built the Assouan dam, the biggest wall ever constructed by human hands, with a storage of 1,200,000,000 cubic metres of water; as at this moment 25,000 workmen are erecting the Samnar Dam in the Sudan, to block 10,000,000,000 gallons daily flow of the Blue Nile, at a cost of £12,500,000. Egypt's entire irrigation, as Sir Andrew Wingate has said, has restored the land beyond all the dreams of the Pharaohs. That God is in it would seem proved by the remarkable summary of a great London journal:—"Marvelous and almost incredible as Lord Cromer's Egyptian career appears upon the surface, posterity, with all the secret documents before it, will consider his success as outside the sphere of human performance" (*Daily Chronicle*, May 6, 1907). So Egypt is a critically situated stage being set for the last drama. [4]

A Military Base.

For the Great War has revealed the critical value of Egypt in war. "The potentialities of Egypt as an offensive base," says Col. Repington, "are not yet understood. Protected by the deserts and the sea, Egypt is a priceless jewel to an Oceanic Empire which possesses maritime preponderance and owns great possessions in Africa and the East. Egypt is an ideal base for all our operations on the eastern shores of the Mediterranean" (*Times*, Dec. 28, 1916). The actual aid given to Britain during the War was immensely greater than we could have imagined. "In the Labor Corps and Camel Corps Egypt maintained over 100,000 auxiliaries in the Palestine and other theaters of war, and though the killed were few, the casualties from disease were heavy. Moreover, as the term of enrolment in the Labor Corps was short, recruiting was continuous; so that, first and last, approximately 1,000,000 Egyptians served with the Brit-

[4] It is remarkable that the Septuagint, in Dan. xi. 5, reads:—"And he (the King of the South) shall *strengthen* the kingdom of Egypt."

ish Army. And without any sign of opposition from its inhabitants the whole country was turned into a vast British base, from which the Dardanelles and Palestine expeditions were organized, and through which Salonika and Mesopotamia possessed lines of communication" (*Times*, Sept. 3, 1919). Concerning the Egyptian troops Lord Kitchener said:—"They are easily amenable to discipline; they are smart troops to look at, and, under foreign officers, they can be taught to stand fire without flinching. Their one defect is that they do not wish to kill anybody, and that they certainly have no wish to be killed themselves, and that they are absolutely devoid of any pleasure in killing."

An Unerupted Volcano.

Meanwhile Egypt is becoming one of the boiling-pots, an unerupted volcano, of the world. "Islam, says Mr. A. M. Chirgwin, "is reading—reading everything. A new book is published in Cairo, in the Arabic tongue, every day of the year, and many of these are interpretations, adaptations or translations of European, and especially French political and scientific thought. Few books have a wider circulation in Egypt than rationalist tracts and sex novels. The students of the Azhar may be seen in the college campus any day reading—one is repeating aloud, in the familiar monotone, passages of the Koran, another is reading a secularist pamphlet, others are buried in translations of Paine's *The Rights of Man*, or Mill's *Liberty*. She is clamoring for mental food, and is ready to listen to anyone who has aught to teach, and she specially welcomes whatever is subversive to accepted authority. It is a significant and sinister fact that in comparison with the vast stream of literature which is to-day flooding Egypt, there is only a tiny trickle of truly wholesome idealist material. The strident voice of the world, the flesh and the devil, heard in newspaper, novel and tract, almost completely drowns the voice of wisdom, purity and truth, and the passionate shouts of 'Egypt for the Egyptians' come near to submerging the voice of Christ."

For Egypt is to the world what the whirlpool rapids are

to Niagara. "There is no place known to me," says Sir Hall Caine, "where those elements of Western civilization which are at war with religion and morality—the elements that make for vast trusts, gigantic syndicates, and monster corporations—are seen to be so actively at play as in that transfigured land, Egypt, where great prosperity has come at a bound, and the struggle between the old ideals and the new, the Eastern and the Western, is most fierce and threatening."

Happily, beyond the black belt of deepening iniquity, and beyond the tempestuous darkness of coming judgment, there lies—in the fair Millennial day-spring—a reconciled North and South moving in blessing about the eternal pivot of the Holy Land. "In that day shall *Israel* be the third with *Egypt* and with *Assyria*, a blessing in the midst of the earth; for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance" (Isa. xix. 24).

Who Is the Antichrist?

December, 1925.

Mussolini is either a remarkable understudy of the Seventh Emperor yet to come, or he is the man; and while probability points to his being an understudy, the fact thrills us to the soul that we cannot exclude the possibility of his being no less a perperson than the Seventh Emperor. For in either case Mussolini is correctly acting the part in its initial stages. His avowed intention is the revival of the Roman Empire. "We wish to render Rome great as it was in the Golden Age;" "all power for all Fascism:" "the goal is this—Empire." It is to be the old Rome of absolute autocracy. "The rising faith must necessarily be intolerant and intransigent:" "Fascism has already trodden, and if necessary will calmly tread again, on the more or less decaying corpse of the Goddess of Liberty." He contemplates using the Vatican exactly as foretold. "What an absurd mistake it would be to ignore such a moral power as that, a power two thousand

years old and with an influence, daily increasing, over four hundred million souls" (*Times*, Oct. 6, 1923).[1] He has no scruples even about Antichrist. "I would enter into alliance at this moment with the Devil himself, with Antichrist, if that would give this poor country tranquility." And blasphemy is already on his lips. "If the Eternal Father were to say to me 'I am your friend,' I would put up my fists to him."[2] Whatever his destiny, Mussolini is a portent.

Seven Emperors.

It thus becomes of urgent importance that the Church should know what God has revealed. Antichrist is catalogued among seven emperors, obviously Roman. "The seven heads are —regarded territorially—"seven mountains"—the Imperial Seven-hilled city; "and"—regarded personally—"they are SEVEN KINGS" (Rev. xvii. 9), for the Beast is both an Empire, and its Head or Emperor. Two vital clues, two characteristics which the Seven have in common, disclose six of the Emperors by name. Blasphemous assumption of deity (cp. Rev. xvii. 3),[3] and a violent death—the usual Scripture meaning of 'fallen' (Rev. xvii. 10)—are common to the Seven, and identify six: namely, Julius, Tiberius, Caligula, Claudius, Nero and Domitian, all of whom died by murder or suicide, and all of whom were guilty of self-deification. It is amongst these, John states, that the Antichrist is to be found. "The five are fallen"—that is, dead at the time that the Angel is speaking; "the one is (Domitian), the other (the seventh) is not yet come: AND THE BEAST IS OF (Greek, *out* of) THE SEVEN."

Nero Caesar.

Now God himself has provided a single master-clue for the final identification; an identification which, therefore, he mani-

[1] It casts a very sinister light on the modern Jesuit that while the Vatican opposes Mussolini as far as it dare, the Society of Jesus, which in its defense of the Papacy has ever been digging the Papal grave, supports him.

[2] M. A. Sarfatti's *Life of Mussolini*, p. 344.

[3] Napoleon approached, if he did not achieve, this sin. Over his throne during a fete in Paris these words were inscribed in letters of gold:—"I AM THAT I AM." *Memoirs* of Madame de Remusat, vol. I., p. 336.

festly desires, and the more so, the nearer the Monster approaches. "Here is wisdom"—not presumption, or speculation, or curiosity, but *wisdom*: he that hath understanding, *let* him—by the direct permission and encouragement of God—"count the number of the beast; [4] for it is the number of *a man*—not of a system, or a plurality of men: "and *his* number"—that is, the number made by his name—"is six hundred and sixty and six" (Rev. xiii. 18). Bearing in mind that wherever the Holy Ghost names a Caesar, he includes the patronymic (Luke ii. 1; iii. 1; Acts xi. 28), the clue repeals the man: NERO CAESAR, in Hebrew, alone among the names of the Five, yields the number. A manuscript variation supplies a confirmation extraordinarily subtile and convincing. Some ancient authorities read 616. Now 'N' in Greek, stands for 50: the Spirit, writing in Greek, gives the Greek form of the name—Neron; but the Latin form is Nero, which is 616: doubtless some Latin copyist, knowing it to be Nero, computed the sum on the Latin form of the name. Thus the vilest of Caesars must rise from the dead, to fulfill the mighty drama that yet awaits him: "and his death-stroke was HEALED" (Rev. xiii. 3); for "the beast was, and is not, *and is about to come up out of the abyss*" (Rev. xvii. 8).

Confirmatory Proof.

Now there are several extremely remarkable confirmations of an exegesis which may seem to some startling or even grotesque. The majority of contemporary scholars confirm it. "Reckless criticism alone," says the leading modern non-Christian work on Antichrist, "will venture to deny that the picture of Nero redivivus stands in the foreground of Rev. xiii. and xvii." [5] Still more remarkably, it was a dominant belief through-

[4] "That is, the number *may* be calculated, and is *intended* to be known" (Dean Alford).

[5] W. Bousset, *The Antichrist Legend*, p. 184. So many others: as Lucke, Ewald, Bleek, De Wette, Renan, Dean Farrar, Moses Stuart, Govett, etc. "Certainly," says Dr. Swete, "Nero Caesar suits the context well." But all (except Govett) reject the miracle of his resurrection. On which only one word need be said. Whoever doubts foretold miracle, whether Satanic or divine, is hopelessly incapacitated for the coming crisis: he will simply be shunted on to a siding, while Satan's express thunders past.

out the Roman Empire and in the Church immediately after the Apostles. "How widely diffused," says Prof. Moses Stuart, "and deeply rooted in the minds of the great community (of the Roman Empire) such a fear or expectation respecting Nero was, is manifest enough from its permanence *among the churches* even centuries after the death of Nero." Victorinus, Bishop of Pettau, in the earliest commentary on the Apocalypse extant, says: "Nero therefore raised from the dead God will send as king, a king worthy of the Jews, and such a Messiah as they deserve." Chrysostom names it, as do also Cyril and Tertullian. "Many of us," says Jerome, "think that Nero will be Antichrist." Perhaps most remarkable of all the pythonic utterances, the demon oracles, to and beyond the remotest bounds of the Roman Empire, and even *before* Nero's death, foretold his death and victorious return; "the whole of the Sibylline literature is overshadowed by this weird demoniac personality" (Bousset); and even a thousand years after, his spirit was still said to haunt the Pincian Hill.

A Fitted Antichrist.

The choice and plot of Satan now reveals itself in Nero—proverbially the wickedest man known to history, and extraordinarily adapted for hell's substitute Christ. Chosen shortly after our Lord himself was on the earth, and when Satan had had time to think it all out, their two first advents nearly approximated. As Judas heard the gospel from Christ, so Nero heard the gospel from the lips of the chief of the Apostles; and so awful was the Satanic atmosphere, so dangerous 'the mouth of the Lion,' [6] and so important that even Antichrist should hear the gospel call, that the Lord Jesus himself was present (invis-

[6] That Nero's was "the mouth of the lion" out of which Paul was so narrowly delivered, and that Antichrist is described in the Apocalypse as the possessor of "the mouth of the lion" (Rev. xiii. 2), is another link of identity. It may be only a curious coincidence, but the very simile of a Wild Beast, and that beast a lion, Mussolini applies to himself as a summary of his ambitions. "I am obsessed by this wild desire—it consumes my whole being. I want to make a mark on my era, *like a lion with its claw*." He keeps lions as pets, and one is named Italia.

ible) in person: "THE LORD STOOD BY ME and *strengthened* me, that through me the message might be FULLY PROCLAIMED" (2 Tim. iv. 17). The extraordinary duplication of his acts is a very impressive and subtile proof. The two chief Apostles, Paul and Peter, he executed, as he will execute the two witnesses (Rev. xi. 7), God's chief apostles of the last days: he caused the first great persecution of Christians, as also he will cause the last (the Great Tribulation): he burned Rome once, and he will burn it again (Rev. xvii. 16): he launched the army that destroyed the Temple, and it is he who will desecrate the Temple rebuilt. So he who, among countless crimes, murdered his mother with his own hands, the greatest monster of iniquity the world has known, will be the world-chosen Supplanter of the Holy One of God.

The Coming Drama.

But there is one solution of as difficult an enigma as the Scripture contains which is almost unknown, and which introduces the most ghastly drama the world is yet to see. The Seventh Emperor, who is probably on the threshold, will restore, either by heredity [7] or military seizure or both, the lost succession of the Roman Emperors: he will not be the real Antichrist, for he will not have come up as a lost spirit from the Abyss—the Seventh was never one of the five, as the Eighth *is;* but, continuing a short time, [8] he so lays the electric wires of world-empire that when the master-hand arrives,, every touch thrills the world. (The removal of the Hinderer—the Holy Spirit and the Hindrance—the Watchful Saints—while essential before the Eighth, or real Antichrist, who immediately introduces the Great Tribulation (2 Thess. ii. 6, 7), is not essential before the appearance of the *Seventh*). Then, suddenly and publicly assassinated, into

[7] It is supposed that Mussolini, though a blacksmith's son (cp. Dan. xi. 21), is descended from the proud Bolognese Mussolini, as Napoleon was a Florentine: *both may be Caesars.* It is, however, against Mussolini's being the Seventh Emperor that a rumor (which may, nevertheless, be false) states that he has the mysterious disease which killed Lenin—a wasting destruction of the brain.

[8] An identical phrase (Rev. xii. 12) covers three years and a half.

his freshly murdered body—the 'wheels of being' scarcely stopped—the spirit of Nero, incarnated by the Dragon, composes "an eighth that is of the seven:" [9] and lo, the False Christ that enchants the world! It is this visible resurrection of the Seventh Emperor that enthralls the earth. "His death-stroke was healed, and the whole world WONDERED after the beast" (Rev. xiii. 3).

The Gospel of the Antichrist.

For the deadliest fact in Hell's masterpiece lies in that which has ever been Satan's supreme wisdom—a close imitation of God. *There will be a gospel of the Antichrist.* For he is an incarnation: he will be visibly slain, and visibly resurrected: he thus offers, as the basis of his gospel, a genuine resurrection, public and beyond dispute: his appearance will be his second advent on the earth. [10] So the 'mark,' his ritual, will (like circumcision) be a cutting of the flesh, apparently an imitation (like the Lord's Supper) of his own death-wounds, which will thus be, in his gospel, his sacramental sign. Immortal, he is thus able to murder the two men more miracle-gifted of God than any mortals have ever been (Rev. xi. 6)—"who is *able* to war with him?" (Rev. xiii. 4); and as dowered by the Dragon with the full perfection of Satanic miracle (2 Thess. ii. 9), his empire, in imitation of our Lord's, will be the world-dominion of a god-emperor. It is such an "*all* deceivableness" (2 Thess, ii. 10) as "to lead astray, if possible, EVEN THE ELECT" (Matt. xxiv. 24).

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[9] "*An* eighth: the absence of the article shows that this is not the eighth in a successive series in which the kings already mentioned form the first seven" (Principal A. Plummer, D. D.). This explains the stress laid on reincarnation by Theosophists and the French Spiritualists.

[10] Alford translates Rev. xvii. 8:—"he was, and is not, and *shall come again.*"

The Resurrection of the Roman Empire

July, 1926.

In February of this year, with the consent of the Vatican, Mgr. Gaggia, the Bishop of Brescia, publicly read from his cathedral pulpit the Fascist Creed and Catechism, taught in the Belilla, or infant training centers organized throughout Italy by Signor Mussolini. The Creed consists of these twelve articles:

1. I believe in Rome Eternal, the mother of my Fatherland:
2. And in Italy, her firstborn;
3. Who was born of her virgin womb;
4. Who suffered under the barbarian invader, was crucified, slain and buried;
5. Who descended into the sepulcher, and rose again from the dead in the nineteenth century;
6. Who ascended to heaven in her glory in 1918 and in 1922 (by the March on Rome);
7. Who is seated at the right hand of Mother Rome;
8. Who will come thence to judge the quick and the dead:
9. I believe in the genius of Mussolini;
10. In our Holy Father Fascism and in the Communion of its martyrs:
11. In the conversion of the Italians, and
12. In the resurrection of the Empire. Amen! [1]

The Resurrection of Rome.

Now this Creed, blasphemous in every line, takes on an extraordinary significance from the fact that the resurrection of the Roman Empire is one of the marvels and certainties of prophecy. For the Wild Beast which comes up out of the Abyss is twofold: territorially, it is the Empire of Rome; personally, it is the last Roman Emperor: *and of both it is stated that they rise from the dead.* "The *beast* that thou sawest was, and is not: and is about to *come up out of the abyss*: the seven heads (of the Beast) are (territorially regarded) SEVEN MOUNTAINS: and (personally regarded) they are seven kings" (Rev. xvii. 8, 9). Rome was stabbed to death by the Barbarians in the fifth century, and for fourteen hundred years it has been as dead as its

[1] Reproduced in the March *Review of Reviews* by Mr. Wickham Steed, lately editor of the *Times*.

emperors; but its *spirit* has never died. The Papacy replaced the material empire with a spiritual. As the normal rule, nations, like plants, have their leafage, full fruit, and final decay; the Roman Empire, alone among the empires of earth,—as the last Emperor alone among all earthly monarchs—is to be an awful apparition from among the dead. With what extraordinary significance, therefore, does the Fascist Creed, as its sum and substance, declare, in its crowning clause:—"I believe in the resurrection of the Roman Empire!"

The Reviving Empire

The Great War proved the first great visible act in the drama of the restoration of Rome, and it did so in a manner far beyond all human plot or thought. [2] For the Great War, a desperate struggle between the Roman group of nations—France, Belgium, Britain—and the German tribes began the reintegration of Rome. First, Italy, which began on the side of the Teuton, swung round and joined the Latin; then Russia—the Slav—crumpled up and fell out of the Roman group; then Austria—some states of which belonged to the Roman Empire, and some of which did not—broke up, so as to re-form; then Alsace-Lorraine, which was part of Rome, was re-united to France; and, finally, Ireland, which never belonged to the Roman Empire, received its old rank as a separate state. Exactly how the quivering limbs of the resurrecting empire are to function again in one body we do not yet see; but already Spain, Italy and Greece are under absolute autocrats; France merely awaits the man; and the general strike has brought Britain at a bound within sight of Roman Fascism and a possible dictatorship. [3] For a multitude of powerful reasons are compelling the re-creation of a universal empire:—the rapid disintegration and par-

[2] Nevertheless before the War, by the seizure of Morocco by Spain, of Algeria and Tunis by France, of Tripoli by Italy and of Egypt by Britain, the Mediterranean once more had become a Roman lake.

[3] Daniel's prophecy implies the resurrection: for it depicts Rome as the immediate successor of Greece (Dan. ii. 40); and yet as in full life and power at the crash of the Advent (Dan. vii. 7, 11).

alysis of parliaments; the growing precariousness of all government apart from a scepter of iron: the violent dynamite of Bolshevism, creating a recoil as violent; the class war which is rousing the old imperial class; the unrecalled commission by God (Dan. ii. 37, 40) of world-rule to Rome in our dispensation, which means that Rome has but to stretch out her hand to obtain universal dominion (Rev. xiii. 7); ample prophecies of Roman restoration contained in the Scriptures, which must therefore be fulfilled: the dragon's decision to grant (Rev. xiii. 2) what Christ refused at his hands:—all prophecy is but a supernatural foreseeing and foretelling of a terminus to which current politics are bound automatically to arrive.

Roman Church and State.

So, immediately after the imperial resurrection, the Holy Spirit unveils exactly what we should expect—the Roman Church and the Roman State in close but embarrassed alliance: the tenant after death suddenly confronted by the owner of the house come back: the 'Holy Roman Empire,' summed up in the Church, awkwardly housed under the same roof with the Pagan Empire returned from the grave. The Woman is seen, not guiding and ruling, but supported and directed by, the Wild Beast: "I saw a woman *sitting upon* a scarlet-colored beast" (Rev. xvii. 3). On October 25, 1922, Mussolini said to the Fascist legions on the eve of their march on Rome:—"In Rome took place the greatest miracle known to history—the transformation of an oriental religion, which we did not understand, into a universal religion, which under another form has taken over the Empire carried by the consular legions of Rome unto the end of the world." [4] Thus the Fascist outlook is the old Roman attitude—a pagan use of what it regards as an oriental superstition. And the Seven-hilled Woman is as effectively a resurrection as the Seven-hilled Beast. Cardinal Gasparri, the Papal Secretary of State, said in 1924: "There are 300,000,000 Roman Catholics in the world. The great war obliterated, without the lifting of a finger by the Pope, the three principal enemies of the Roman

[4] *Fortnightly Review*, December 1923.

faith—the Kaiser, the Czar, and the Sultan. Today, ten years after the commencement of the war, there are more than twice as many foreign states which maintain formal diplomatic relations with the Holy See as there were before the war. In 1914, only eleven states had envoys at the Vatican. To-day twenty-four are thus represented. There will shortly be three more." The Vatican secretly dreads the Fascist; but the Society of Jesus supports Mussolini: it is the Jesuit who holds the stirrup for the Woman to vault into the saddle; but she is uneasily conscious that she is vaulting to her doom. "He who rides a tiger," says a Chinese proverb, "must never dismount." [5]

Rome-Worship.

But a further extraordinary feature is revealed. The Seven Heads are stigmaed with blasphemy, and they *come up* thus crowned (Rev. xiii. 1): that is, not only are the Seven Emperors worshiped, *but also the Seven Hills*: "and I saw a Wild Beast coming up, having seven heads (seven hills) and upon his head *names of blasphemy*" (Rev. xiii. 1). Rome herself was worshiped as a goddess in conjunction with the Emperor. "Among the cities of this sort," says Montfaucon, "there were none more celebrated than the goddess Rome, and that not only in the city of Rome, but in other cities also of the Roman Empire, as Nice and Ephesus, where both temples and altars were erected to her: *nor was any deity more worshiped at Rome than the goddess Rome herself.*" Could anything be more astounding than the fact that in the twentieth century a government of one of the great civilized powers should issue officially a document for the worship of Rome? Here are three of the Ten Commandments in the Fascist Catechism, also read out by the Bishop of Brescia:

[5] The revival of the Empire will be the signal that the days of its *locum tenens*, the Papacy, are sharply numbered; for when Pagan Rome became Christian, the Empire fell; and when the Empire re-arises, Christian Rome will become pagan; and how thoroughly Roman power can obliterate cities —even her own metropolis (Rev. xvii. 16)—is seen in a Jerusalem sown with salt, or Carthage a ploughed field from end to end.

1. I am Italy, thy mother, thy sovereign, thy goddess.
2. Thou shalt have no other mother, sovereign, or goddess above me.
3. Thou shalt honor her god and keep her festivals.

The Seven Hills, crowned with blasphemy, are re-emerging from their oblivion of a millennium and a half.

Emperor-Worship.

Finally, resurrected Rome will be embodied, as of old, in a deified Emperor: both resurrections, of empire and emperor, occur simultaneously, or nearly so; as also the deification of both. When Alexander the Great planned a colossal world-state, he deliberately devised, as a state policy carefully developed for years, that he would put his autocracy beyond challenge by creating himself a god. He planned to have Mount Athos carved into a gigantic statue of himself, with a town of ten thousand people in his right hand. Julius Caesar (Mussolini's confessed model) first gathered—exactly as Mussolini is doing—all the vital State offices into his grasp, [6] next planned the grandiose rebuilding of Rome, [7] and then assumed godship; and, whatever other gods he might possess, every Roman citizen was obliged, as part of his citizenship, to worship the Emperor as god. The Roman State decreed a statue in bronze to Julius Caesar, standing upon a globe, and bearing the very word (Italian, *mito*) which the Senate gave Mussolini, after the attempted assassination—CAESAR THE DEMI-GOD; and placed the statue over against that of Jupiter in the Pantheon. We do not yet know whether Mussolini (the only great surviving personality thrown up by the greatest war of all history) is the coming Seventh Emperor; but Rome is even now crammed with an Apocalyptic atmosphere. Mussolini has been presented with a gi-

[6] Mussolini has assumed sole control of the War Office, the Foreign Office, the Admiralty and Air; and of the two huge departments for controlling all industry, just created (*Times*, May 3, 1926), Mussolini has made himself undisputed head.

[7] "Rome," said Mussolini at the City's revived sovereignty apart from Italy, "will soon overflow beyond the seven historic hills: vast, well ordered, powerful, as in the days of the first empire of Augustus, Rome must again become the wonder of the whole world."

gantic bust of himself, displayed in the grand central galleries of Rome in an exhibition sponsored by the Italian government; the statue is ten times life size, and on the Dictator's brow is carved the wreath of a Roman Emperor. [8] Nor is the coming White Terror any more tender or merciful than the Red. "The tyranny of the Fascist organization," says the *Times* (Oct. 28, 1922), "is complete, and it is a brutal and intolerant tyranny." "I know plenty of White officers," says Mr. Arthur Ransome, "who were captured by the Reds and are working in Russia today: I do not know one single Communist who has survived being captured by the Whites." Such is the Nameless Horror (compounded of both Terrors) foretold by Daniel:—"terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with his feet" (Daniel vii. 7).

Postscript.

Since this article was written, authoritative confirmation is forthcoming on the paradoxical relations between the Roman State and the Roman Church. So bitter is Fascist antagonism to the Popular party, which is described by its leader Don Sturzo (*Contemporary Review*, June, 1926) — himself now a hunted fugitive—as "the entry of the Catholic masses into the political life of Italy under the party banner," that a Fascist leader, Signor Finzi, exclaims:—"Better Communists than Popolari!" Nevertheless, Jesuit support of Fascism has deep roots in Papal philosophy. "Those who take the trouble," says an article which has received beforehand the approval of Signor Mussolini, "to peruse the pages of St. Thomas Aquinas, and more especially of the Jesuit Suarez, will find Fascism as a theory of State already very clearly expounded" (*National Review*, June, 1926).

Private advices, also received since this article was in type,

[8] "Mussolini may be a disaster," said an Italian peasant; *but he is more than a man.*" There is a trace of the deification of the Roman Emperor (says the Syracuse correspondent of the *Morning Post*, April 24, 1926) in the regard of even non-Fascists for 'il Duce.'

reveal the gospel's peril in Italy as few in England yet conceive it. "Men have been stoned to death on the streets for selling or giving away Scriptures. All have to bow on one knee as Mussolini passes, and raise the right arm. It is truly a Reign of Terror."

The Iron and the Clay

March, 1927.

The Holy Spirit presents the final stage of world-power under the guise of two substances, iron and clay, incongruously blended: clay—friable, crumbling; or, if baked, fragile and brittle; and iron—black, brute strength: and this double, unblending Imperialism and Democracy—for there is no reason to doubt that the usual interpretation of the symbols is correct [1] —the Spirit depicts as politically the peculiar characteristic of the End of the Age. In both the root ideas are good. The root idea of Democracy — the government of the people, by the people, for the people—seeks, in its ideal, the welfare of all; the root of Autocracy—'aristocracy,' or government by the 'best,' the men most fitted to govern—equally seeks, in its ideal, the welfare of all. Both are now before our eyes degenerating sharply, extremely, in every land, into forms of virulent political disease: democracy, crumbling, fraying away like 'miry clay,' is becoming Communism or Bolshevism; while the recoil of Autocracy, hardening into black, brute force, is the Fascism slowly appearing in every land. Fascism is excess of law or tyranny; Communism is defect of law, or anarchy: exactly as iron is excess of cohesion, or strength; and clay is defect of cohesion, or weakness. The Body Politic is in the throes of its penultimate convulsions.

[1] "Whereas thou sawest the iron mingled with miry clay, they"—the iron kings — "shall mingle themselves with the seed of men" — the brittle populace (Dan. ii. 43).

Communism.

Now Democracy, acting wisely and very tolerant of the gospel, has given the world the most enlightened and prosperous century it has ever known; and even the Russian Revolution removed what Sir Philip Gibbs has described as the wealthiest, most pleasure-loving and most corrupt aristocracy on earth. But we now confront a fearful breakdown. The 'dictation of the proletariat' is, at heart, such a democratic degeneration into anarchy that under it all law—except its own violent grasp of power—dissolves and disappears. (1) It is lawnessness in the judiciary. Juries, deliberately packed, pass judgment—to quote from official Bolshevist documents—"according to the circumstances of the case and the dictates of their revolutionary conscience." (2) It is lawlessness in civic life. In Moscow in 1922, after five years of Communism, murders had increased tenfold, robberies twenty-eight-hundred fold, and administrative abuses beyond expression in figures (*Times*, Oct. 6, 1923). (3) It is lawlessness in pleasure. An official Leningrad report (*Times* Sept. 27, 1922) states that in one group of large towns, out of an income of eighty million roubles, seventy million were contributed by gambling dens. (4) It is lawlessness in education. Miss Hettie Adams, after sixteen years' experience of Russia, says (*Times*, Mar. 31, 1920): — "All order and discipline have disappeared from schools. The children form committees and decide what they shall learn and whom they will allow to teach them. They have the power to dismiss their teachers when not satisfied with their method." (5) It is lawlessness in the home. In words recently quoted from a Bolshevist document by the Archbishop of Canterbury:—"When parents say 'my daughter, my son' the words give expression to the parents' view that they have a right to educate their children. The parents' claim to bring up their children must not be rejected, but must be laughed out of court. We must not rest content with the expulsion of religious propaganda from the school, but we must see to it that the school assumes the offensive against religious propaganda in the home." (6) It is lawlessness in the race. Up

to December 31, 1926, marriages in Russia had at least to be registered: from January 1, onwards, not only can divorce be obtained (as before) simply by the request of either party—divorce not being based on guilt at all—but now the marriage need not even be registered: that is, this year, in one of the great States of the world, there comes into operation fully legalized and State-established Free Love: there is now no more marriage amongst Russians than amongst savages.

Clay.

Now this disintegration of law, sinking to the deepest foundations, assaults with its whole force not only all State law, but all religious laws. One of the earliest acts of the Soviet (*Times*, April 23, 1923) was to disinter the ashes of Tolstoy and scatter them to the four winds. "The A.B.C. of Communism," published by the Communist Party of Great Britain (3rd ed. July, 1925) says:—"It is the task of the party to impress firmly upon the minds of the workers, even upon the most backward, that religion has been in the past and still is to-day one of the most powerful means at the disposal of the oppressors for the maintenance of inequality, exploitation and slavish obedience on the part of the toilers. Many weak-kneed Communists reason as follows:—'Religion does not prevent my being a Communist. I believe both in God and in Communism. My faith in God does not hinder me from fighting for the cause of the proletarian revolution.' This train of thought is radically false. Religion and Communism are incompatible, both theoretically and practically." The moral disintegration has degenerated into frghtful blasphemy. "At the Moscow Garrison Club," says the *Times* (Feb. 3, 1923), "where 3,000 soldiers attended there took place a monstrous performance described as 'The Trial of God,' in the presence of Trotzky. Communist agents were called up as "witnesses for the defence,' whilst in the dock were placed images of the Holy Trinity."

Fascism.

Now exactly as the body reacts violently, even falling into convulsions, in order to expel some virulent poison, so the body

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politic has no option but a violent reaction to save its life. Facism, a recoil which no power on earth could have prevented, restores—as its name indicates—the Lictors's Rods with which the Roman magistrates enforced their iron power. "On Mussolini's central table," says Mr. Harold Begbie, "lies a full-sized model of the fasces, carried by lictors before the emperors and consuls of ancient Rome—an axe surrounded by close-banded rods. He laid his hand upon it, and said: 'A symbol! Unity by means of authority.' " "In Russia and in Italy," says Mussolini, "it has been proved possible to govern outside, above and against all liberal ideology. Fascism has already trodden, and if necessary will calmly tread again, on the more or less decaying corpse of the Goddess of Liberty." Here is the fierce reaction against the Red anarchy that threatened Italy with total ruin. Signor Mussolini says with perfect truth:—"My dictatorship has saved Italy from anarchy and Bolshevism, established order, and restored authority. It saved Europe from chaos." Efficiency is always to the interest of a tyrant; and the *real* efficiency of both ancient and modern Rome is shown by the fact that it is an iron scepter, also, which will create efficiency in the Millennial Kingdom (Rev. ii. 27). To take but a single example:—in 1920 there were no fewer than 2,070 strikes in Italy, involving 2,314,000 workmen; by 1923 the figures had been reduced to 201 and 66,000 (*Times*, Nov. 16, 1926). But in a fallen world, and with a sinful humanity, that is never the last word. The alloy in the iron, no less desperately evil than the mire in the clay, is creating a rack which crushes out the good equally with the evil. Fascism is an excess of law: 2,300 laws were sanctioned by the Italian Senate at a single sitting (*Times*, April 9, 1925). Signor Mussolini's orders go forth as decrees signed by the King with the full force of law: with the result that the whole non-Fascist press is suppressed; a Fascist Cheka has been established; no non-Fascist can have a lawyer to defend him in the courts; liberty of speech is gone; no anti-Fascist can obtain employment; 1,000 of Italy's most prominent men are now in concentration camps in small islands; and any criticism of Fas-

cism receives from 5 to 30 years' solitary confinement. "Freedom of the press," says the *Times* (April 5, 1925 and June 23, 1923), "freedom of association, the right of public meeting, the inviolability of domicile have been extinguished in the country of Cavour. They have been extinguished not by statutes—the fundamental laws which guarantee them are still unrepealed—but by 'Decree Laws.' Fascismo in its essence is the negation of constitutional government; it is revolutionary by origin, by habit, and by its root principles. It was a desperate remedy for evils which were desperate."

Iron.

The iron grasp is falling on all the Roman lands. Poland is already Fascist. The Madrid correspondent of the Daily *Express* (Sept. 17, 1926) says:—"In order to tell the truth about Spain I have had to leave the country. No journalist, foreigner or Spaniard, is allowed either to speak or write the truth so long as he is in Spanish territory. Civil justice and liberty are merely a mocking memory in Spain to-day, and Italy under Mussolini is Liberty Hall compared with Spain under de Rivera." It is most significant that it is the Lord Chief Justice who draws attention to the subtle rising of autocracy in England. "There is a growing tendency, in England," says Lord Hewart, "to put the Executive outside the law, in a speedily increasing pretension on the part of bureaucracy." So every outburst of Communism in Britain brings Fascism immeasurably nearer. Already it is welcomed in authoritative quarters. The Chancellor of the Exchequer, Mr. Winston Churchill, said in Rome (*Times*, Jan. 21, 1927):—"In its international aspect Fascismo has rendered a service to the whole world. Italy has provided the necessary antidote to the Russian poison. Hereafter, no great nation will be unprovided with an ultimate means of protection against cancerous growths."

Lawless Empire.

All lawlessness ends by imposing the fiercest law, and that invariably its own; and so both the Iron and Clay aim at world-

power in the spirit of Napoleon, who knew no law but his own: —"Be strong; win power: all else is delusion." A 1926 Soviet law decrees that foreigners *outside the Soviet Union* are liable to punishment for any breach of Soviet law which they may commit anywhere in the world; and an identical clause in the Fascist Decrees, assigning ten years in jail to any foreigner criticizing Fascism on *foreign soil,* was only dropped at the last moment in the Senate. Both unconsciously lead to one goal: Communism aims at Internationalism, and so to a universal State and a universal religion; [2] Fascism, with its worship of its own State, will see that that universal State is Roman. Lenin, in his own words, enforced "an iron discipline, with absolute submission to the will of one person. Have no illusions," he says; "only a military discipline of iron can conquer for us" (*Times,* March 18, 1920). So after the last attempt at his assassination, Signor Mussolini, on horseback before 150,000 people giving him a delirious welcome, exclaimed:—"Fascism has become the religion of Italy; let the whole world see this forest of bayonets: the rising faith must necessarily be intolerant and intransigent; for the opponents of Fascism there will be, if necessary, cold steel." It is not sixty years since nine nations combined to form a united Italy: it may prove equally easy for the Roman nations to combine for the most gorgeous of modern dreams. "For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way: and then shall be revealed the Lawless One; he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the Temple of God, setting himself forth as God" (2 Thess. ii. 4, 7) [3].

[2] Communism's war on all religion is no war on its own. One of the chief Soviet works of the past year was the erection of a huge image of Lenin near the Finnish Station in Leningrad. But the Clay is not first in the doom (Dan. ii. 45) because, though equally antagonistic to God, it is the Roman Iron to which emperor-worship is normal, and which is thus the prime foe.

[3] Though by nature unmingling, it is remarkable that the Iron and the Clay show symptoms of merging, so as to make the one Scarlet Beast. The Italian Federation of Labor, first coerced, now embraces Fascism (*Times,* Feb. 4, 1927), on the ground that the Syndical Law of Fascism is largely Socialism.

Coming Collapse

August, 1925.

It is one of the mysteries of life how thoughtful people, facing the basic facts of the world, can fail to see—what every Second Advent student knows as a truism—that the earth and the human race on it are built within sharp boundaries which draw closer every year. That is to say, apart from all prophecy, yet dovetailing into prophecy with the startling accuracy of truth, the ground-plan of the world, as created by God, compels a near cataclysm, a collapse so awful, so irretrievable, as to compel the abrupt and miraculous intervention of God; without which the world would be an express train heading straight for a precipice.

Population.

The boundaries of the possible population of the globe the figures for Great Britain alone will throw up into sharp relief. In 1701 (says Mr. Harold Cox in the *Fortnightly Review* for July, 1920) the population of Britain was 6,045,000; in 1801, 9,893,000; in 1901, 32,528,000; and in 1911, 36,070,000. That is, in the sixty years between 1851 and 1911 the population doubled itself; and at this rate—doubling itself every 60 years — in 360 years the population of England and Wales would be 2,304,000,000, or five hundred millions more than the present population of the whole earth. It is obvious at a glance that the world's problem of population must, within a few decades, become wholly impossible.

Food.

As sharp are the boundaries set to the food productivity of the globe. Prof. J. W. Gregory, F.R.S., president of its Geographical Section, informed the British Association in Toronto (August, 1924) that it is calculated that 6,600,000,000 is the maximum population the world can feed; and that that limit will be reached in 120 years. Even if the food supply—the professor said—were indefinitely multiplied, by the precipitation of the nitrogen of the atmosphere as a constant rain of manna,

by the year 3000 A.D. living room—apart from the Arctic and Antarctic lands—would be wanting for the 700 millions of millions of mankind. By a limit man never made, and which man can never elude, an impossible precipice yawns immediately beyond.

Energy.

Sharp boundaries have also been set by the Creator to the sources of energy, necessary for civilization, stored in our planet. "For over a century," says the *Times* (Sept. 21, 1920), "the world has been dissipating its capital of stored energy more rapidly year by year. Mechanical power has supplanted wind-power, water-power, and the labor of men and animals. Windmills and sailing vessels have yielded to steam engines, water-wheels have disappeared, motors serve for road transport, and we take the lift instead of climbing stairs. The total consumption of energy has been doubled, quadrupled, multiplied indefinitely. The capital consists of energy captured from sunlight by living plants, and stored chemically as coal, oil or peat. It took countless centuries to accumulate; its amount is limited. Already many coalfields are exhausted, and the production of oil in the United States will probably cease within the life-time of men now middle-aged. The mineral resources of the world have not yet been completely mapped out, but those most conveniently placed have been measured, their duration estimated. Before the war, prices showed that demand was overtaking supply; but the fear of reaching the limits of supply is now reinforced by a cost-raising factor even more powerful—the increasing demands of labor.

The Races.

Equally grave are the boundaries within which have to be solved the problem of conflicting races. Eight-ninths of the habitable globe are under white dominance; but since the amazing victory of Japan over Russia, color has been a rapidly rising tide; for the day when Russia was beaten to her knees (as Mr. Chirgwin has said) the fetish of white invincibility lay, like Dagon, in the dust. "Another war," says Dr. Parkes Cadman,

'would wipe out forever the supremacy of the white races." We are facing enormous race-pressure. "Moscow," says the *Times* (June 30, 1925), "calls for the liberation of the yellow and black races from the rule of the white." What is true in South Africa may become swiftly true everywhere: "We, a handful of whites," says General Smutz, "are ring-fencing ourselves, first with the near ring of black hatred, and beyond with the ring of hatred of the whole of Asia." The conflict of color, the collision of races on a shriveling planet, is no remote nightmare, but (as the *Times* has said) a menacing possibility of a not distant future. What a Russo-Chino-German mass-alliance, now threatened, would mean—the moving of 800,000,000 of mankind—no mortal can say. "The world, "says General Sir Ian Hamilton," "hangs poised over the abyss."

Science.

More dreadful are the self-made boundaries of an entire race, maddened by fear, turning brain into destruction. Science, devoted to annihilation, now menaces the world. Machine-guns spitting forth a fan-shaped tail of 6000 bullets a minute: aeroplanes at a height of 10 to 15 miles, dropping bombs weighing 4,300 lbs., and creating destruction over the radius of a mile; guns with a range of 150 miles and tanks which, concealed in their own smoke, can out-distance the fleetest hound—all these are things that are *here now*. "If destructive science is to remain dominant," says the *Manchester Guardian*, "there is no salvation in store for the world. 'Why not?' replies the hard-head: 'it always has been the view, and the world has gone on.' Quite true! But the last few years have brought a startling change in the conditions of existence—a change that has not yet been fully realized. Destructive science has gone ahead out of all proportion. It is developing so fast that each irresponsible assertion of national rights or interests must bring the world appreciably nearer to ruin. Without any doubt whatever, the powers of destruction are gaining fast on the powers of creation and construction." "Give me a few millions sterling," says M. Vogt, the Norwegian scientist, "and I will sit on Hampstead Heath and

destroy Berlin." Mr. Edison says: "There is nothing to prevent twenty to fifty aeroplanes flying tomorrow over London's millions with a gas which can suffocate those millions in three hours."

Statesmen, soldiers, diplomatists and men of science, the men who, unacquainted with prophecy, controlled the world throughout the Great War, and so know the facts as none other knows them, are the men whose warnings are the gravest and saddest.

Viscount Grey says: "Unless mankind learns from this war, the struggle will have been in vain. Over humanity will loom the menace of destruction. If the world cannot organize against war, if war must go on, then the nations can protect themselves henceforth only by using whatever destructive agencies they can invent, till the resources and inventions of science end by destroying the humanity they were meant to serve." Mr. Lloyd George says: "Discoveries made almost at the end of the war, if they had been used, would have produced horrors indescribable; and if we are to have another war with *new* terrors that no man ever thought of at its beginning, this world will be driven to something that it has never conceived in its most imaginative moments."

Moral Decadence.

One moral boundary—and therefore the only boundary disputable; all the rest are beyond challenge—is the deepening iniquity which, above all else, must reach a limit compelling the miraculous intervention of God. We take a nation high in the ethical rank of peoples, and the nation now the wealthiest in the world. The murders in the United States between 1912 and 1918 exceeded, by 9,050, the total American death-roll in the Great War—59,377 murders; 135,000 murderers are at large in the States. "To realize," says Judge Kavanagh, of the Superior Court of Chicago, "the prevalency of this invisible class, it is only necessary to consider that we have unconfined in the United States more killers than we have clergymen of all denominations, or male teachers in our schools, or all lawyers, judges

and magistrates put together, and three times the combined number of our editors, reporters and writers, and 52,000 more slayers at large than we have policemen." Within a decade burglary has increased 1200 per cent., and in one year the thefts from common carriers reached £20,000,000; the postal authorities estimated that £60,000,000 was lost through fraudulent schemes: and the Bankers Association reported £10,000,000 stolen through false cheques. In the last 20 years 3,767,000 Americans secured divorce papers. Such is the rapid decay of one of the nations foremost in ethical rank. The world decadence culminates in a scene in Moscow which was totally impossible in any capital in the world before the Great War—a huge bonfire in which a figure labelled 'God Almighty' was burned, while hundreds locked arms and sang and danced as the effigy crashed into cinders.

"SEEING THAT THESE THINGS ARE THUS ALL TO BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY LIVING AND GODLINESS" (2 Pet. iii. 11).

Capital Punishment

February, 1925.

The judicial section of the American Bar Association, speaking on behalf of all American Judges said at a recent meeting: "When for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants, and manufacturers, and social leaders, both men and women, disobey and scoff at any law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide: they are sowing dragon's teeth; and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest." No bedrock, background law of humanity is now free from assault; and on no fundamental law is the attack more resolute than on the death-penalty

for murder—a law which has existed since the dawn of the world, and the only capital punishment imposed by God upon all nations of mankind.

For the Divine Law is explicit. "At the hand of man, even at the hand of every man's brother" — one of the rare cases where Scripture recognizes a certain *civic* brotherhood—"will I *require*"—literally, 'search after,' with a view to penal consequences—the life of man. WHOSO"—therefore women equally with men—"sheddeth man's blood"—such a hæmorrhage as to cause death: not accidental homicide, or manslaughter, for which the Cities of Refuge were provided under the Law— "by MAN"—the punishment is not to be left to the retribution of Providence: here is the setting up of the magistrate's office for all time, the fountain of the law of nations, as Luther calls it— "SHALL"—it is not prophecy, nor a recommendation, but a command—"his blood be shed" (Gen. ix. 5). So sacred is human life that even the unreasoning beast that murdered must also be slain, and its carcase left unused: "at the hand of every beast will I require it"—the vanished life. "When God 'requires' the life of a man at the hand of a man that took it away unjustly, he cannot render that; and therefore must render his own in lieu of it" (M. Henry). In the words of Prebendary Gordon Calthrop:—"God says expressly that the murderer is not to be spared; God demands his life in return for the life he has taken; God affirms that the offence committed will not be expiated except by the murderer's death: it is useless to heap up statistics, to accumulate precedents, to construct elaborate arguments, to make tender and touching appeals—God has spoken, not to Noah only, but to the whole human race; not to one generation only, but to the whole of the successive ages of mankind: and from his authoritative decision there is, and there can be, no possible appeal."

One real and powerful objection, lying at the root of all sincere and godly opposition to the death-penalty—Copec, as well as the Society of Friends, seeks its abolition—must, however, be met. Does not the taking of life clash with the law of

Christ? Does not the law of Christ, therefore, coming later, rescind the earlier law? and does not our Lord quote this very law—"a life for a life" (Matt. v. 38)—to rescind it? The answer is obvious. Christ, legislating for the Church,, makes it morally impossible for any disciple of his to be a hangman, or to assume the black cap: for the nations *not* under the law of Christ, and for whom Christ never legislated in the Sermon on the Mount, the death-penalty remains unrepealed on the statute-book of heaven. So Paul, enforcing the Church's submission to magistrates, says:— The magistrate "beareth not *the sword* in vain"—the sword is used by the State, not for wounding (or torture), but only for killing; that is, the State is authorized to wage war and to execute—"for he is a minister of God"—of the Jehovah who has never rescinded the death-penalty for Gentile States—"*an avenger for wrath*"—therefore supremely for the supreme crime—"to him that doeth evil" (Rom. xiii. 4). It is true that there may be gross misuse of the 'power.' In the eighteenth century there were on the statute books of England one hundred and seventy offences carrying the death-penalty; to-day there are only two—murder and treason: [1] and even under the Law of Moses the number did not exceed thirteen. So the difficulty disappears. Honest, seemingly Scriptural, opposition to capital punishment by the State rests on a confusion of dispensations, and of Church and State, which can only end, either in reducing the Church to Judaism, or the State to anarchy.

Another objection of some force remains. Why did the Great Judge not pass sentence of death on Cain? It is one of the pleas of the abolitionist. Remarkable reasons are obvious. (1) God's law, and not God's example, must always be our rule, when the two seem to clash: God may make exceptions to his own laws, but we must not make them; and he can do so righteously, because facts are open to him which are not open to us. (2) The law of capital punishment God had not yet decreed; so that the law of God, and the example of God, were not then in

[1] So in Henry VIII's reign (38 years) 72,000 criminals were executed; whereas the average now is less than 20 a year.

collision. God always makes allowances, where allowances can be made; and he does not hold Cain responsible for obeying a law which, however embedded in conscience, was not yet formulated in law. (3) The only executioner would have had to be a brother, or a nephew, or his father, for no other men existed: which would have come perilously near establishing a family blood-feud, in which the men take lynch-law into their own hands for generations. (4) Cain had no direct means of knowing the exact effect of his blow: every murderer since knows all: this, in law, is a consideration of enormous importance. And (5) it is by no means certain that Cain did not perish: the sevenfold vengeance God threatened to his murderer implies that he may have been murdered; and in any case, God may have cut him off as he did Herod. We do not *know* that capital punishment was not exacted.

For the reasons behind the Divine Law are simple, obvious and overwhelming; though if we knew none of them, nor could ever discover them, the Law of Jehovah could not be a whit less binding. (1) The Lex Talionis, which is the basis and essence of all law, when it demands an eye for an eye, must equally demand a life for a life, or else it denies itself; it is injustice to demand equity for a small offence, and to cancel it for a greater. (2) Three out of the four technical reasons for punishment, stated in law books, are satisfied, in the murderer's case, only by death:—law is retributive, giving punishment proportioned to the crime; preventive, making it impossible for the criminal to offend again; deterrent, dissuading others from a like offence: only in its reformative hope is the law balked by the death-penalty; and that because the very nature of the offence compels the law to satisfy itself on the three points, not on the one: (3) A third reason, never (so far as I know) stated, is singularly impressive:—murder is the one sin which can never receive human forgiveness, because it is the one sin which *kills the* only one who can grant that forgiveness. Most mercifully, divine pardon is not contingent on human pardon; or else no murderer could be saved—including Paul.

Saints, did I say? with your remember'd faces,
Dear men and women whom I sought and slew!
Ah when we mingle in the heavenly places
How will I weep to Stephen and to you!

The national importance (before God) of the death-penalty is incomparably greater than anyone seems to imagine. Jehovah says:—"Blood *polluteth the land*: and NO EXPIATION can be made for the land for the blood that is shed therein, *but by the blood of him that shed it*" (Num. xxxv. 33). The manslayer, found really guilty of murder, could not be sheltered even by God's own appointed Cities of Refuge. It would be difficult to find a more direct contradiction of God given, through ignorance, by a really well-meaning man than Thackeray's. He says: "It [capital punishment] is an act of frightful wickedness and violence, and I pray to Almighty God to cause this disgraceful sin to pass from among us, *and to cleanse our land of blood.*" Exactly to the contrary, God's own decree seals the doom of every land, as polluted, that has abolished death for murder: apart from all other sin, "no expiation" is written across it, for countless murders unavenged. Italy, Switzerland, Portugal, [2] and other lands, all are now 'polluted' lands: and so the Book of the Apocalypse, the summary of the era of approaching judgment, is *one vast inquisition for blood*. It is remarkable how efficient the law still is in England, where 95 per cent. of all murderers are discovered, and the majority executed. For the real heinousness of the offence is overlooked by the advocates of the abolition of capital punishment. Among all crimes, murder is unique; for (1) it is irremediable—the victim cannot be restored to life: (2) it embraces in its one act all possible injury, for the murdered man is robbed of everything, *with* his life; and (3) it is an anti-social act so dreadful that the murderer outlaws himself. Justice to the murderer is mercy, as well as justice, to society.

A final fact is decisive. The Most High, in giving a reason

[2] France abolished the guillotine thirty years ago: but murders increased so enormously that she had to re-introduce it. Only one homicide in eighty is executed in the United States.

for the death-penalty for murder, ignores all reasons ever advanced down the ages; and by the reason he selects—a universal and undying fact—makes the decree as universal and as deathless. *"For* in the IMAGE *of* GOD made He man." Every man is in God's image; therefore the murderer, whomever he may murder, strikes past his victim at God; and if every argument for the death-penalty was disproved—if it were shown to be no deterrent; or if prolonged opportunity to repent was shown ever to have brought repentance [3] God's sole expressed reason for the law remains as abiding and decisive as the law itself.

[3] The plea that a murderer has not time to repent, while untrue in all legally-conducted lands, forgets that he gave his victim none.

IV. The Church, the Advent and Eternity

The Return of Idolatry

January, 1927.

No sin more fearfully rouses the wrath of God than idolatry. Every idol was to be burnt with fire, and any gold or silver on it might not be touched (Deut vii. 25). No idol was to enter a house, "lest thou be a cursed thing like it" (Deut. vii. 26. The manufacturer of an idol—who, like the Birmingham idol-makers of to-day, might be no idol-worshiper himself — was nevertheless laid under a curse (Deut. xxvii. 15). The idolator was to be stoned to death (Exod. xxii. 20); and the first stones were to be cast by his closest intimates and relatives (Deut. xiii. 9), to prove them free of all complicity or collusion. The city in which idolatry had broken out was to be erased from the earth; its citizens put to the sword; 'every whit' it contained, even the cattle, burnt with fire; and the site was never to be built on again for ever (Deut. xiii. 15). Though legislation was exclusively confined to the Age of the Law, no sterner words or acts more terrible could have expressed the heart of God concerning an idol: "thou shalt utterly detest it, and thou shalt utterly abhor it; for it is an accursed thing" (Deut. vii. 26).

Roman Catholic Idolatry.

All this lends fearful force to a charge levelled once more against the Church of Rome by the Dean of St. Paul's. Dr. Inge says:—"In the Western Catholic Church idolatry reigns almost unchecked. It is quite impossible to draw any distinction between the devotions paid before images by Catholics, and the idolatry against which the Jewish prophets fulminated." Moreover, "naked fetishism, in the form of adoration of the consecrated elements, has been allowed to creep in."

The Answer of Rome.

Father Francis Woodlock, S.J., of Farm Street, gives the official answer of Rome. The Jesuit quotes "the Catechism of the Council of Trent, a book [he says] which is the basis of all national Catechisms throughout the Catholic world. *Question*: In what way can God be offended by images? *Answer*: Mainly in two ways: the one if idols and images are worshiped as gods, or if it is believed that there is in them any divinity or virtue on account of which they are to be worshiped, or that anything is to be asked of them, or faith put in the images themselves. In other words, so long as we worship, not the wood or stone, but only the Deity or the Virgin *in* the stone and *beyond* the stone, there is no idolatry. [1] No Catholic anywhere in the world," says Father Woodlock, "prays *to* a statue; he prays *before* it, to help fix wandering thoughts on those whom the statue represents."

The Response of God.

Now the explicit answer of God, so vital and crucial as to be embodied in the Decalogue, the fundamental summary of all Law, is contained in the Second Commandment. Rome's answer—whatever may be the practice of her ignorant peasants—excludes the gross superstition of a worship of the actual wood: what it does not exclude is that second form of idolatry which is a direct breach of the Second Commandment. "Thou shalt not make unto thee a graven image, nor the likeness of any form that is *in heaven above*"—thereby excluding and forbidding all images of the Godhead—"or that is in the earth beneath: *thou shalt not bow down thyself to them*"—the mere act of prostration before them is a rupture of the Decalogue — "nor serve them"—'serving' being any kind of worship, superior or inferior: "for I the Lord thy God am a jealous God" (Exod. xx. 4). That is, if we take the Roman case at its best, and ignoring Virgin worship, angel worship, saint worship, imagine a statue

[1] In the words of the Seventh General Council, 787 A. D., establishing image-worship:—"The honor paid to the image passes to the prototype; and he who adores the image adores in it the being or object portrayed."

of Christ with the worship directed to the Christ *in* it and *beyond* it, we come up to a dead wall of divine prohibition. Prostration, even without worship, is forbidden to an image even of any *heavenly* person. *To worship even the Godhead through an image is a profound overthrow of the Decalogue.* "Neither shalt thou set up ANY IMAGE, which the Lord thy God *hateth*" (Deut. xvi. 22).

The Worship of the Wafer.

But a fact of unutterable solemnity remains. One worship puts Roman idolatry, not only beyond question, but outside the range of her own defence. For in the Mass Rome asserts, not that the wafer is an image of Christ, but that it *is* Christ; what she worships (she says) is not the Lord beyond the Bread, but the Bread *which is the Lord*: so that this Roman worship embraces the grossest form of idolatry—namely, the worship of the stock and stone *as God*. It is extraordinarily significant that Father Woodlock here puts up no defence; he offers none, for there is none: all he does is to re-state, in the argument used by pagan idolaters, that the image has been transmuted into the god. "There is no fetishism, or idolatry." he says "in the Catholic attitude towards the Blessed Sacrament, *which Catholics believe to be, really and substantially, Jesus Christ himself.*" That is, the Image, by transubstantiation, has become God. No wonder that the Roman proverb runs—"It is the Mass that matters:" it is the Mass for which earth will be soaked afresh with the blood of the martyrs of Jesus (Rev. xvii. 6).

Modernism and Idolatry.

An amazing and profoundly disturbing feature of the discussion between the Dean and the Jesuit is the idolatrous sympathies, unblushingly expressed, of the very Modernism which so explicitly charges idolatry on Rome. "In the later Prophets," says Dean Inge, "image worship is denounced with a savage and bitter irony which would have sounded strange to David and his contemporaries. To condemn idolatry altogether is, if we are consistent, to abolish all religious art, and to associate the worship of God with unadorned ugliness. We cannot help feeling a

poignant sympathy with the grief of the later pagans over the destruction of the masterpieces of Greek art, which had long filled the minds of worshipers with pure devotion and awe. There was some Bolshevism, and more Jewish fanaticism, in these acts of vandalism." [2] Nor are such sympathies confined to the Anglo-Catholic and Modernist Anglican. "The Jews," says the *Christian Commonwealth* (June 12, 1912), a Nonconformist journal now defunct, "held in horror all these tokens of idolatrous worship, but Jesus contemplated them with an indulgent smile. Christ regarded the worship of idols as a stepping-stone to higher things." It is all a subtle under-current drifting the age toward the coming universal worship:—"saying to them that dwell on the earth, that they should make an image to the Beast" (Rev. xiii. 14). [3]

Rome and Babylon.

The Holy Ghost's description of Babylon Mystic as "the mother of the *abominations* of the earth," holding "a cup *full* of abominations" (Rev. xvii. 4, 5)—'abominations' being one of God's technical words for idols (Deut. xxix. 17; xxxii. 16; 1 Kings xi. 5; 2 Kings xxiii. 13)—reveals both the origin and the terminus of Roman idolatry; and Rome's ultimate return both to her site and original worship in Chaldea (Zech. v. 11) is hinted in a current fact almost incredible. Dr. St. George Mivart, F.R.S., Rome's foremost modern man of science, reported in the *Nineteenth Century* (Jan. 1900), that of his own knowledge this question was put to the Roman authorities:—"Since some attributes of the Deity may not unfitly be repre-

[2] By prohibiting painting and sculpture to Israel (Ex. xx. 4) God eradicated the very *possibility* of idolatry; and though, as not under the Law, this clause is for us inoperative, the second clause—forbidding the bowing or kneeling before icon or image—is reinforced under Grace: "wherefore, my beloved, FLEE from *idolatry*" (1 Cor. x. 14). So effective was the prohibition to the orthodox Jew that a Jewish genius which produced rich musicians as Mendelssohn and Beethoven created no sculptor or painter; until, in recent years, heterodox Judaism has produced an Epstein and a Rothenstein.

[3] So many-millioned Islam, although the most fanatical of iconoclasts, nevertheless worships the Kaaba or Black Stone of Mecca.

sented by pagan gods such as Jupiter, Athene, Aphrodite, and Pan, is it lawful for me, as a Catholic, to worship God as Jupiter or Athene if I am in truth devoutly moved so to adore him?" The answer, given by four separate learned and devout priests, was this:—"Most certainly it is lawful for you so to do provided you find it helps you to advance in virtue and religion. But you must only do it privately: it would not at present be right for you to carry on a public worship of that kind." [4]

The Flight of the Papacy

October, 1924.

The roll of Popes foretold by Archbishop Malachy in the twelfth Century—either a clever piece of demon-work, or else a fiction characterized by extraordinary coincidences—is implicitly believed in at Rome. Each Pope, from Celestin II in 1143 to the last Pope that shall ever be, is described in a motto of two or three pregnant, expressive words; and one hundred and twelve are thus depicted to the end of time. Some of these mottoes have proved curiously true: others seem to have had no fulfilment whatever. The only English Pope, Adrian IV, is described as *De Rure Albo;* and he was a native of St. Albans, and also Bishop of St. Albans. The motto of Pius VI is *Peregrinus Apostolicus*—the apostolic wanderer—and was curiously fulfilled in the wanderings of this Pope, and his death in exile. It is curiously striking that the Pope of the Great War, Benedict XV, has the motto *Religio Depopulata*—religion devastated. Six Popes are all that now remain; and these remarkable lines conclude the prophecy,—"During the last persecution of the Holy Roman Church, shall sit the Roman Peter who shall feed the sheep in many tribulations; and when these are over, *the seven-hilled city shall be utterly destroyed*, and the awful Judge will judge the people."

[4] Dr. Mivart was excommunicated for his article, and died (I believe) without Roman burial: a fact which enormously enhances the force of his costly testimony.

Rome and Babylon.

Now the moral identity of Rome and Babylon is one of the vital clues of prophecy. Babylon was the capital of all the great world-empires, except the Roman; and Rome—the Holy Spirit says—*is* Babylon: but *mystic* Babylon, or Babylon disguised; for whatever is off its own base in the Apocalypse, out of its proper place, is always presented under a figure. All that is corrupt in the Roman Church has come bodily from Babylon: the peacock fans (to take but one example) that wave over the Pope's sedan-chair, actually first conducted pagan pontiffs over the bricks of Babylon. The Early Church saw this truth. "Babylon," says Tertullian, "is a figure of the Roman city." "The spiritual Babylon," says Jerome, "which sits in scarlet on the Seven Hills, whose plagues we read of in the Apocalypse, will be levelled with the dust." "Babylon," says Augustine, "is a former Rome, and Rome a latter Babylon." So a solecism in grammar, unique in the Bible, unmasks the woman on her double base, destined for a double fall: "*Woe, woe* the great city" (Rev. xviii. 19), for two cities will be plunged in sorrow; and "*fallen, fallen* is Babylon" (Rev. xviii. 2), for two cities will receive the separate judgments of God. Rome goes down in the wasting fires of the Antichrist (Rev. xvii. 15); and Babylon some three years later, is engulfed by the greatest earthquake of the ages (Rev. xvi. 19; xviii. 21). [1]

The Flight from Rome.

Now the vision that strikes Zechariah is a city in rapid flight: "*a woman*"—a woman, in parabolic prophecies, is always a city—"*sitting* in the midst of"—enthroned upon—"the *ephah*" (Zech. v. 7)—the symbol of commerce, the center and source of wealth. It is a swiftly-moving Ephah,—"see what is this that *goeth forth;*" "this is the ephah *that goeth forth*:" and the woman, when first seen, is in mid-air, being transported from land to land. The ephah—nearly our bushel measure—

[1] In the facts accumulated by Alexander Hyslop (in his *Two Babylons*) we have Babylon begetting Rome: in the Vision of the Ephah (if I mistake not) we have Rome re-absorbed into Babylon.

was the largest dry measure in use among the Hebrews; and the talent (though of lead) was the largest measure of money. "This [ephah]," says the angel, "is their *eye*"—their aim, their lust, their objective (Lange)—"in all the earth;" and "this [woman]," he adds, "is Wickedness," or the Wicked Woman; though, so remarkably, the head of the Papacy is called "His *Holiness.*" She is the counterpart to the Wicked One, the Bride of Antichrist, as Jerusalem is the Wife of the Lamb. Amos says:—"When will the new moon be gone, that we may sell corn? and the Sabbath that we may set forth wheat, *making the ephah small*, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell *the refuse* of the wheat?" (Amos viii. 5). The Targum's comment on Zechariah's Ephah is this:—"These are the people who receive and give false measures." The Woman is in rapid flight, fleeing from the burning embers of Rome: and the lust of wealth and power, on which Rome has ever enthroned herself,[2] flowers at last into the hugest commercial metropolis of all ages re-constructed in Shinar. From "seven mountains on which the woman sitteth" (Rev. xvii. 9), the borrowed base of two thousand years, she is restored to "her *own* base" (Zech. v. 11) in the plains of Mesopotamia.[3]

Air Power.

Now as a mass, or lid, of lead, was cast over the Woman —the judgment of the stoning of the adulteress—there came a sudden deliverance from two kindred Women. It is probable that we have here the one great prophecy of air power in the Bible. "Behold, there came forth *two women*"—doubtless two

[2] "This woman is a very lively emblem of the harlot of Rome, living deliciously and in great ease and pleasure filling up the measure of her sins" (Gill).

[3] It is significant that to-day the Christians of Babylonia, existing in considerable numbers—the Chaldean and the Syrian Churches—are passionate adherents of Rome: and the former Church enjoys two special privileges from the Vatican—a married clergy and a Syriac liturgy. A proposal was actually made, in the Middle Ages, for the removal of the papacy to Babylon, which is now a Roman Catholic archbishopric.

powerful Catholic empire-cities of the End—" and the *wind* was in their *wings*"—vast aerial fleets, to rescue the stricken fugitives. [4] The moral character of the cities is coupled with the revelation of their air power. For they had wings like the wings of *a stork,* which are spotted black and white—spots being ever the symbol of sin: of all large birds the most powerful and rapid in flight, the wings of the stork measure seven feet from tip to tip. The latest world-record of the aeroplane (*Times*, Nov. 7, 1923) is 266 miles an hour. The stork is the bird of piety, from which it takes its Hebrew name—even as Rome has lent her name for ever to the Catholic Church; and it was actually the emblem on the medals of Roman Princes who merited the title of *Pius,* a name much affected by recent Popes: but God ranks it as one of the unclean birds (Lev. xi. 19), covetous, rapacious, a bird of prey; and it abounds in the plains of Shinar. But, most remarkable of all, the stork is a bird of passage that sojourns *in Europe* during the Summer, but in Winter returns to the warmer skies of the East, *from whence it originally came.* [5] "Yea, the stork in the heaven knoweth her appointed times" (Jer. viii. 7). Flying at such prodigious heights as to be rarely seen, on migrations over immense distances, even though thus out of sight the pathway of the migrating flocks can be traced by their loud and piercing cries—the hidden, booming aeroplanes of the skies; and it is an extraordinary fact, in this context, that

[4] The wind is in the wings: an aeroplane will knock a man flat if he approaches within a few yards of its wind. Moscow and Paris possess the chief air fleets of the world; but if Mediterranean Powers are indicated, London and Paris are more probable, with their Mesopotamian and Syrian mandates; and this is confirmed by the wealth required, not only for the transport, but for the re-construction of Babylon. Madrid, as Papal a city as any in the world, has but small air power. The Russian military estimates are drafted for an aerial fleet of 10,000 planes. The Targum interprets the two Women as two *provinces.*

[5] "*It breeds in Asia Minor;* and, sparingly, in Palestine, which it visits in great numbers on migration; the summer range extending through Persia to Central Asia; and during winter it is found in Beluchistan and in India as far south as Calcutta" (Yarrell's *British Birds,* Vol. IV., p. 222). In summer it is found throughout Europe.

they are reckoned, by some ornithologists, as living aeroplanes. Lord Lilford says:—"I have never seen more confirmatory evidence of the passage of small birds on the backs of large ones, than the presence of enormous numbers of *Motacilla Flava* [wagtails] amongst several hundreds of freshly arrived storks in South Spain in 1872." So Mystic Babylon, finding Europe at last wintry and frigid, migrates to the East, from whence she originally came: but over her, unremoved, lies the leaden judgment of God, in which she is prisoned, sealed, doomed.

Babylon Rebuilt.

That we should perfectly understand the vision, the destination of the flight is explicitly named. "And they *lifted up* the ephah"—commerce is their supreme exaltation, with Rome in its heart: both morally exalted and physically uplifted—"*between* the earth and the heaven"—the Pope and the Cardinals, together with such other fugitives of the Roman population as can escape, are embarked on the aerial voyage across the Adriatic. The prophet asks, "Whither?" Plans were actually made for the removal of the Papal Court in 1878, but Signor Crispi intimated that if the Italian Government ever took over the "holy palaces," it would be permanently: again it was proposed by Bismarck in 1881; in 1916 plans were ripe for the flight of the Papacy in case of German invasion: but not until Rome has been given up to fire by bomb and gas will the heart of Babylon throb again in her ancient breast. So the angel answers:—"To build her a house"—for these empire-cities, not content with delivering the Papacy from Rome's burning ruins, will refound it on its ancient site—"in the land of *Shinar*: and *when* it is prepared"—for the rebuilding of Babylon cannot be in a moment—"she shall be set there *in her own place*," on her ancient foundation, Babel consummated at last in Shinar by a godless humanity. That the traditional destruction of Babylon by lightning was not her final doom is made certain by the fact that long after Pentecost the Holy Spirit names Babylon as a still unexterminated city (I. Peter v. 13): therefore her rebuilding, to fulfil her oft-told *eternal* extinction, is as sure as God, and is here

foretold; and it rapidly approaches. When Sir William Wilcocks was irrigating Mesopotamia before the War, the French Government lent him the draft plans, treasured in the Louvre, which Napoleon had drawn up for the reconstruction of Babylon; and the *Times* (Jan. 11, 1923) says: "Mosul (the ancient Nineveh, in the immediate neighborhood of Babylon) was once a flourishing city, but has decayed steadily since it came under Turkish rule. It might become once more an important center of trade and industry, and economic pressure will certainly in the course of time compel the development of its resources of oil. International interests are already involved and cannot be abandoned." So, as all mystery passes, *Mystic* Babylon disappears, re-absorbed into her ancient parent, actual Babylon; [6] and human fire is replaced by divine; for the earth opens beneath her, as with Lisbon, and she is instantly engulfed, the volcanic eruption of leaping flame never ceasing and never assuaged.

The urgency of these solemn facts needs no comment. In Archbishop Malachy's vision, it is extraordinarily suggestive that *the next Pope but one* is described as *Pastor et Nauta,* the Pope who crosses the water. Altogether independently of this forecast of Hell, we "know the season, that now it is high time for you to awake out of sleep; for now is salvation nearer to us than when we first believed. THE NIGHT IS FAR SPENT, AND THE DAY IS AT HAND" (Rom. xiii. 11).

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[6] "The remnant escaping from Rome will embrace the faith of Antichrist, for none may buy or sell except those that have stamped themselves with his mark; and therefore, the cup of false doctrine being stricken out of her hand, she becomes simply commercial: the world is caught at last in its Sodom state of godless wealth" (Govett). Thus the Roman Pontiff will become at last what he was at first—Pontifex Maximus of Babylon.

The Challenge of a Deferred Advent

October, 1926.

That there are scoffers at the Second Advent *within* the Church of Christ, who scoff with a virulence unknown beyond her borders, we have actual contemporary evidence. "The predictions," says Dean Inge, (*Guardian*, May 13, 1910), "clearly assert that the return, or coming, of the Son of Man, was imminent; predictions which certainly have not been and cannot now be fulfilled: such a notion (as of our Lord's literal return) would not be compatible with sanity." Here is not only denial, but mockery. It is the more surprising when the derision comes from Christian teachers who can give true and gracious counsel on Christian fundamentals. "Millennarianism, I thought," says Dr. David Smith, "had now gone the common way of absurdities in a more or less sane world;" "it was not the least of the blunders of the Apostolic Church that she regarded the Second Advent as imminent; this way madness lies" (*British Weekly*, April 7, 1910, and March 2, 1916). Such painful examples could be multiplied. It is curious that the mockery in these quotations takes the form of an insinuation of insanity. "Now this," says a mental specialist, an author of several works on insanity, "has always struck me as rather strange, for, having come across hundreds, if not thousands, of insane people, I cannot call to mind a single one who, amid all his ravings, ever raved in my presence on *this* subject." [1]

[1] *Dr. C. Williams, The Coming End of the Age*, p. 9. A reasoned rejection of the Second Advent has just been issued by the *Christian World* (Sept. 2, 1926): and, bearing in mind that 'Greek thought' is only another name for heathen unbelief, the *Christian World's* historical sketch of how the Church came to reject this truth is so correct, so illuminating, and so self-condemnatory that we simply reproduce it without comment. "The idea of the Second Advent prevailed widely in Christianity till it had been permeated and transformed by Greek influence. It lingered in the East until the beginning of the third century, and in the West it had a much stronger sway. But the Greek spirit was hostile, and in the end fatal to it. We can, with little difficulty, understand how attractive it would be to the Jew to believe in a millennium at Jerusalem, often coupled with the idea that the anti-Christian power was

So the Apostle gives a profound reassurance to the waiting Christian." "But forget not"—as against their wilful forgetting "this one thing, beloved"—as a master-solution of the problem —"that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8); or, as the Psalmist (xc. 4) puts it—"a thousand years in thy sight are but as yesterday." Divine activity is such that it can spread over a thousand years, or concentrate into a single day, what, in nature, would belong to a day or to a millennium. The twenty-four hours of Calvary held infinitely more than the thousand years before or after. So this divine timelessness directly affects the problem. A human promise fades or fails with time: God's is as sure a thousand years hence as now. In Augustine's golden word:—God is patient because he is eternal. So four times in this chapter Peter makes his affectionate appeal for a full, unaltering, incarnated faith:—"Beloved, be mindful" (v. 2); "beloved, be not ignorant" (v. 8); "beloved, be diligent" (v. 14); "beloved, beware" (v. 17).

Moreover the Holy Spirit regards it as of vital importance that we should understand this extraordinary reluctance of God. He says:—"The Lord is not *slack*"—tardy, dilatory, delaying until too late—"concerning his promise"—to right all wrong by the Advent—"as some count slackness," as some account it (his delay) slackness. He *is* slow and lingering; but it is not from slackness—that is, not because he is powerless, or indifferent, or ignorant, or neglectful, or procrastinating, nor is it because he has forgotten his promise, or changed his mind, or altered his purpose; nor is it for the awful reason that Gnostics once gave, and will yet give again—that he is himself evil; "but" —here starts to light the still further solution of the problem— "is LONG-SUFFERING to you-ward." That is, the delay is to be

embodied in the Roman Empire. Such a belief was, however, anything but attractive to the philosophic Greek, who could have no special desire for the restoration of Jerusalem, and to whom the idea of the resurrection of the flesh was repugnant and abhorrent. All the writers who best represent the amalgamation of original Christianity with Greek ideas are indifferent to, or opposed to, the old belief in a millennium."

measured, not by years or by centuries, but by divine purposes and aeonian plans. The world, misunderstanding the problem, makes a fearful miscalculation. "The wicked saith in his heart, God hath *forgotten;* he hideth his face, he will never see it" (Psa. x. 11): so they continue eating and drinking, marrying and giving in marriage, until, without a moment's warning, the sudden crash of Advent sweeps the world.

Now this long-suffering so enormously magnifies the character of God, that we do well to ponder it. With a hatred of sin out-running our utmost conception, God, omnipresent, yet stands alongside the murderer as he beats down his victim, and hears the dying whimper, motionless: he listens to the vilest obscenity, and the most daring blasphemies, and says nothing: he sees little children being corrupted in soul and body by men of awful iniquity, when he has but to think a thought and they would never provoke him again—yet he never stirs. It is manifest that a reason of extraordinary force must, so to say, tie the hands of God—a deterrent from action inconceivably powerful. What is it? It is because every human soul is salvable: *and the only hope of the salvation of any man lies in the self-control of God.* It is an astounding revelation. For the self-repression in the Deity is as extraordinary a revelation of the power of the Godhead as the universe contains. A volcano curbed requires vaster power than a volcano in action: God's wrath is justice at white-heat, and repression of it is a thing incomparably more powerful than its liberation. Herod *unsmitten* is a greater evidence of God's power than Herod *smitten.* Longsuffering, in such a world as this, is the greatest exhibition of power on this side of the annihilation of worlds. Moreover, the measure of the restraint must be a measure of the peril from which God would save man. If it is mercy that continues whole nations in outrage and horror, and a world in wild tumult, what must be the doom beyond, from which starvation and massacre are a merciful interposition of delay? *God must foresee a future of inconceivable horror.*

So the Apostle now reveals the heart of the divine reluc-

tance, and into his answer is crowded all the grace, the love, the sob of God. "Not wishing that *any* should perish, but that ALL should come to repentance." He who bids all, forbids none. God wills here as the result of conscious deliberation, but not with irresistible coercion (Lange); exactly as a monarch wills that all his subjects should be happy—but *as subjects,* not *as criminals.* God's wish (or will) not only embodied itself in the sublime intervention of the Incarnation, the Cross, the Ascension, the descent of the Holy Ghost—a desire unexhausted, and now surviving in all its force, its supreme effort is to achieve repentance in all. And so he delays, and delays, and delays; for immediate judgment would mean immediate Hell. So (the Apostle says) *"account* that the longsuffering of our Lord *is* salvation:" that is, see that you put this interpretation on God's strange inactivity: esteem its actual effect to be salvation; *for it is actually the salvation of all who are being saved.* Experience shows that this is true. Forbearance can be fruitful, when chastisement and threatenings fail: men can get simply tired of disillusionment, and sorrow, and disappointment, and the bitterness of sin—and turn to God. God does not prolong the world's sin in order to deepen its guilt and consequent doom; but for an exactly opposite reason—that NONE should perish; but that all hardness may be melted; that rebellion may be replaced by loyalty; that hate may give way to love; and—wonderful words!—"that all (earth's teeming millions) should come to repentance;" and salvation so quench all evil as to cancel all judgment. Justice inherently compels, and the order of the universe demands, judgment: yet the Lord moves like the glacier of a thousand years. Hell is inevitable, but hell is no wish of God; God never laid on any man the desire or the necessity to sin; no class, or group, or person, is outside the divine salvation; the decree consigning to hell can never be operative without a man's own signature. It is not according to the heart of God that even one whom he has created, and one for whom Christ died, should be lost. *The one person in all the universe who is not responsible for hell is* GOD.

So, then, let the very deferred Advent (as it were) soak into us God's delaying grace. Our golden opportunity and privilege is to co-operate with God's will to save. Mockers account it slackness, disciples account it salvation; we seize the delay, in order to seize its redemption. "I exhort," says Paul, "that prayers be made for ALL MEN" (1 Tim. ii. 1). If I am to pray for all men, what must I assume? I must assume that all men *need* praying for: that all men can be benefited by *my* prayers; that the benefits of Christ's death, the sole ground of all prayer for sinners, reach to all men; and therefore that all men *can* be saved. As Gordon wrote from Khartum:—"Do you really believe God loves each of those black Arabs with the same love with which he loves you?" So the Scripture continues:—"This (prayer for all humanity) is good and acceptable in the sight of God our Saviour, who willeth that all men should be"—not blessed, or improved, or even given a chance, but—"SAVED; for there is one Mediator, who gave himself a *ransom* for ALL:"—"Who is the propitiation for our sins, and not for *ours* only, but also for the sins of THE WHOLE WORLD" (1 John ii. 2). Language could not be more explicit or more final. It is true that the awful power of the human will is the rock on which universal salvation for ever founders; nevertheless, this in no way affects the desire of God's heart. Dr. Campbell Morgan says: "One Saturday night I walked through the thronging streets of Birmingham with one I knew to be living near to God. Birmingham is noted for its Saturday night crowds, and thousands of people sweep along the roads everywhere. Suddenly he said, 'For God's sake let us go down this side street, I cannot stand it.' 'What's the matter,' I said. 'Oh,' he said, 'these men and women for whom Christ died!' " So, if we warn with Enoch; and preach with Noah; and pray with Abraham over Sodom; and, it may be, weep with Christ over Jerusalem:—our heart shall be as the heart of God.

Thus the deferred Advent, as we confront it to-day, spells but one word—Salvation. Work of incalculable importance may still remain. Some have not yielded, that have been called;

some have not yet been called, that are now in dens of infamy, or in prison cells, or in heathen forests; some have not yet been born, whose names, nevertheless, are in the Lamb's Book of Life: all of us are spared for golden purposes of priceless service. The delay is no counsel of despair, but an amazing revelation of salvation, and in it is the whole reservoir of effective grace. Yet the pause is *only* a pause; and, "though He hath leaden feet, He hath iron hands." For "THE DAY OF THE LORD WILL COME AS A THIEF IN THE NIGHT."

Our Eternal Destiny

May, 1927.

As we stand in the ebb-tide of a closing age, with unknown births awaiting in the womb of these stormy days, extraordinarily exhilarating is a Pisgah vision over the tops of the years, sheer over even the Millennial centuries, into the destiny awaiting the whole people of God. The Holy Scriptures maintain a remarkable reserve on the details of our existence in eternity: only in two chapters of the Divine Library is it unfolded at all: and only a tiny vignette of three verses contains the entire sum of the revealed activities of the people of God for ever. But no words could be more pregnant with tremendousness of meaning. And what gives them their peculiar charm, their deep comfort, is that, occurring after the Millennial epoch of reward is over, and as the allotted destiny of all whose names are written in the Lamb's Book of Life, it is beyond all doubt *our* destiny—conditioned solely as it is, on the possession of eternal life. It *is* the Life Eternal; all the *names* in the Book are *kings* in the City; and the words may well burst from us that went up in a shout of joy when first the Crusaders saw the Holy City—"Jerusalem! Jerusalem!"

The Curse.

The first fact of enormous import is the huge gulf suddenly dropped between the redeemed and the past; a solitary negative, cutting all the entail of the tremendous past: "and there shall be

NO CURSE any more" (Rev. xxii. 3). The first man ever made stole, and the globe on which he stood was cursed. The first man ever born murdered, and a curse sent him forth as a fugitive and vagabond in the earth. Ham sinned, and a curse turned a third of the human race into millions of slaves down the ages. A single infraction of the Law cursed, and under *that* curse fell the whole human race. And the only Sinless Man who ever walked the earth, ere he could redeem, was cursed. What volumes on volumes are contained in the single phrase—"and there shall be no curse any more!" The thistle *was* a flower, and it will be a flower again: in that simple fact lies the whole history of redemption. The old earth was soaked in curse: on the new earth, "there shall be no accursed thing any more"—a verse which, cutting completely the entail of the past, embraces and embodies all that is contained between the covers of the Book.

The Throne.

Next is a positive as huge. The immediate consequence of a curseless world is the re-entrance of God for ever into it. "And the THRONE of God and of the Lamb shall be therein." It is a solitary Throne: it is an unshared Throne: it is a changeless Throne: it is a joint Throne: it is a quiescent Throne: [1] it is an irremovable Throne: it is an unchallengeable Throne. The Throne of God settles bodily on the new illimitable earth: heaven is forever *on earth*: no other throne is named in eternity, and, unlike our Lord's Millennial Throne, it is a majesty unshared and unique. Saints reign, but their thrones—if they have thrones—are not named. We dwell in the Metropolis of the Universe, at the seat of power and by the Throne of God.

The Service

Thus divorced absolutely from a guilty past, and lodged for ever at the seat of absolute power, there now bursts on us the throng that surrounds the Throne, and the activity, character and distinction of its sinless ranks. No seraphim, no enthroned elder-angels, no worshiping spirits, are there: but—

[1] Unlike the former Judgment Thrones (Rev. iv. 5) seething with wrath like erupting volcanoes..

"His servants"—not *their* servants, for the unity of the Godhead abides for ever—"shall do him (liturgical) service." This is the solitary intimation that we shall be priests: without sin, the City is without a Temple: priesthood, therefore, is almost entirely absorbed in royalty. Our extraordinary capacity for service is revealed by the nightless City: unbroken by sleep, unchecked by pain, unmarred by sin "they serve him *day and night* in his Temple" (Rev. vii. 15). So the lowest common denominator descriptive of the redeemed of all dispensations is chosen; and his 'servants' of every age, all the risen from the dead Patriarchal, Mosaic, Christian, Millennial, serve him perfectly, without sin; powerfully, without weariness; continually, without intermission or neglect or oversight; forever, without death.

The Vision.

Next is revealed our incredible intimacy with the Throne. "And they shall SEE his face"—the Face of the Triune God. The one sun of the universe, the one sun of the soul, is the face of God; and to see the Sovereign's face perpetually is an honor rarely granted on earth, and hitherto granted in heaven only to the guardian angels of Christ's little ones (Matt. xvii. 10). It involves a complete and final transformation of character. For here is the fulfillment, without exception and without defect, of the Apostle's words:—"if he shall be manifested"—and here for the first time, he is manifested to the whole of the redeemed together—"we shall be *like* him: for we shall *see* him even as he is" (1 John iii. 2). The expression contains a fivefold disclosure:—eternal security; perfected knowledge; complete acceptance; closest intimacy; and final sanctity.

The Distinction.

Next is revealed to us the highly peculiar decoration granted by the Throne to the Throne's officers. "And his name"—*which* name of God we do not know—"shall be on their FOREHEADS." It is a visible mark in the flesh. A mark *now* might be an awful danger: a mark from the Beast will be eternal damnation; a mark on the Israel-remnant is a safeguard only by reason of miracle: a Mark *then*—and that the Ineffable

Name—will be the chain of gold, the sash of the Garter, the ducal coronet of the redeemed. It means appropriation, as inalienable property; transformation, as stamped with the character of God; sacerdotal authority, as the High Priest bore of old on his mitre—"Holiness unto the Lord;" and distinction, for we alone in the universe will bear what *he is* stamped for ever on our brows.

The Reign.

Now we reach the apex and finale of our eternal state, in a prediction which brings the Apocalypse to a close: the Alpha and Omega now seals all with the omega—"and they shall *REIGN* for ever and ever;" not, "they lived and reigned a thousand years;" but "they reigned unto the ages of the ages." The utterance is pregnant and mysterious to the last degree: it clothes us, as the princes of eternity, the supreme officers through whom the Throne acts, with regal activities and immense responsibilities; but of details—the exact spheres of our activity, the personal allotment, the radius of the rule, the measureless nations forever increasing beyond—it tells us absolutely nothing. All we see is the fulfillment of our Lord's words fathomless and supreme:—"the glory which thou hast given me I have given unto them" (John xvii. 22). The omega of all revelation, the *ne plus ultra* of redemption, the apex of salvation's pyramid lost in heaven, all flower in a final phrase:—"THEY SHALL REIGN FOR EVER AND EVER."

Eternal Punishment in the Scriptures

By Rev. C. S. Bartlett, D. D.

August, 1925.

The endlessness and hopelessness of future punishment is distinctly and abundantly set forth in the Scriptures. God has not kept his children and the world for eighteen hundred years in a state of false alarm.

Let me premise (1) the proof does not destroy all power of denial. Nothing can. God and immortality can be denied. So is every supposed teaching of the Scriptures. A large class of

writers, professing to accept the Scriptures, even deny the existence of a soul distinct and separate from the body. Nor (2) does it prevent the possibility of casting doubt on the proofs, taken in an isolated way, or by reason of the derivation and variant use of words. Nothing can. By the same destructive treatment of language that has been applied to this subject it can be shown from the Scriptures that there is no God but heathen "gods," no heaven but the sky, no paradise but a park or garden on earth (such was the O. T. use of the word), no hell but the valley of Hinnom, and (from the origin and frequent use of the Greek and Hebrew words) no spirit but the wind, or a breath. By such methods all things are possible. Nor (3) is the teaching given in philosophical and abstract forms. That is not the Bible method. It speaks concretely and popularly, yet intelligibly. Indeed, one might even say with Tayler Lewis, it is "the employment of necessarily finite language to express an infinite idea strictly transcending all language." But the Scriptures speak to fair-minded men.

Let me further premise that this doctrine does not depend (1) on one passage but on many; (2) nor on one word or set of words. Some writers have assumed that *aionios* contains all the proof. An entire mistake. Dean Farrar adds to this the two words "damnation" and "hell," as the whole support of "the popular teachings." But we make no account of the former, and incidentally of the latter. Such an assertion does not command respect, as will be seen. Nor does it depend (3) on "isolated texts," as the same writer unadvisedly says. Almost none of them are isolated, but they are commonly embedded in the scope and context, and, in repeated instances, constitute a part of the direct end of the whole adjacent theme. So in the description of the last judgment (Matt. xxv.); the case of the rich man (Luke xvi.); the warnings of Mark ix. 42-50; of Matt. x. 26, 39; xviii. 21-35; Luke xiii. 24-30. These passages and others bear directly on the subject of retribution, the last-mentioned being an answer to a direct question concerning being "saved." Nor (4) does it depend on any one or few modes of representa-

tion, but on many and diverse. The chief difficulty is to gather them up and present them in their full force as they lie in their places, and have carried conviction to all classes in all ages. They are always weightier in their connection than as we present them. There is a combined *consensus* in the Scriptures, like that of the church in finding it there. And there are no conflicting utterances *on this point*. The testimony is steadily cumulative and convergent.

1. The Scriptures teach a probation in this life, and they teach no other. We constantly read that Christ "came into the world to save sinners" (1 Tim. i. 15; John iii. 17; xii., 46, etc.). The gain of the whole world is followed by loss of the soul (Matt. xvi. 26). After death is the judgment (Heb. ix. 27), and it is for the things done in the body (2 Cor. v. 10). Christ will deny before the Father those that denied him before men (Matt. x. 32). Judas went to his own place (Acts i. 25). The rich man at death passed to the place of "torment" (Luke xvi. 23). Men can do no more after they "kill the body," but God, "after he hath killed, hath power to cast into hell" (Luke xii. 5). Such is the steady strain. There is no text which intimates, or is claimed as intimating, for the rejector of Christ in this world a second probation. Not only does the declaration —"He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal"—by its own force attach the respective destinies hereafter to the different courses of "life" here, but the Saviour affirms in so many words (John xii. 25) that this consequence is determined "in this world."

2. The Scriptures offer saving agencies only for this life. It would be much to expect that characters which had finally resisted all the gracious influences of this life should yield to the same influences hereafter. But the Scripture intimates not even such helps. As Christ's mission was to men in the flesh, so was that of the Comforter. He "will reprove the world of sin, righteousness, judgment" (John xvi. 8). "The light" is with men "a little while," and ye must "walk while ye have the light lest darkness come upon you" (John xii. 35). There is a draw-

ing back unto perdition (Heb. x. 39), and a condition of character in which "there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation" (x. 26, 27). What can be more hopeless than such a character left only to godless companionships?

3. The Scriptures steadily teach the finalities of the doom after this life. It is not only the "end" or strictly *consummation* (sunteleia) of the world (Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20), but is represented as part of the settled economy of God's government. The righteous enter into a kingdom prepared for them from the foundation of the world, and the wicked into a doom prepared for the devil and his angels (Matt. xxv. 34, 41). The judgment is the "last judgment," as the world has agreed to call it. The Saviour's reiterated injunctions to "walk" and "believe while ye have the light, lest darkness come upon you," were preceded by the declaration, "Yet a little while is the light with you" (John xii. 35, 36). The apostles steadily assert and assume that under "the preaching of the cross" men both "are saved" and "perish" (1 Cor. i. 13, 23, 24). So uniform is this aspect of finality that a late writer, who questions endless punishment, is constrained repeatedly to admit that the Scriptures leave the prospects of the sinner without "one ray of hope," and that the silence of Christ's gospel is "forbidding and full of despair" (*Is Eternal Punishment Endless?* pp. viii. 21, 89, etc.).

4. The offers of salvation here are made on conditions which exclude hope if rejected. Every promise carries or implies a menace. Not to believe is "not" even to "see life," but to have God's "wrath abiding on him" (John iii. 36). And the menace hinges on the rejection in this world, the rejection of Christ's message by his apostles (Matt. x. 14, 15). The apostles' preaching was both a "savor of life unto life," and "of death unto death" (2 Cor. ii. 15). There is not an intimation in the New Testament that saving faith can be exercised except in this life.

5. The danger of absolute loss under present means of

grace is constantly implied and asserted. "How shall we escape if we neglect so great salvation?" (Heb. ii. 3). "Let us fear lest, a promise being left us, any of you should seem to come short of it" (iv. 1, 2). This is said of rejecting offers *here;* and some have "entered not in because of unbelief" (vs. 2, 6). There is a condition in this world in which "it is impossible to renew them again unto repentance (vi. 4, 8). We are even to work out our own salvation with fear and trembling (Phil. ii. 12); to part with hand and eye to escape the quenchless fire (Mark ix. 47)! The righteous scarcely are saved" (1 Pet. iv. 18). Paul kept his body under lest he should be a castaway (1 Cor. ix. 27).

6. A complete termination of opportunities to gain Christ's favor is expressly set forth. At the wedding feast the door is shut (Matt. xxv. 10), shut by the Master (Luke xiii. 25-28), and the workers of iniquity "thrust out" in despair. These utterances are expressly directed to the future issues.

7. There is pronounced an utter exclusion of certain classes from the kingdom of God. They shall not enter into it, they shall not inherit it (1 Cor. vi. 9, 10; Gal. v. 19, 21; Rev. xxi. 27). The evasion that this means only while in their present practices is cut off by the fact that most of the practices can belong only to this world. "fornicators, adulterers, thieves." The ground of exclusion applies only to the transactions of this life.

8. Christ asserts actual failure. Some will seek to enter into the kingdom and not be able (Luke xiii. 24). This was an answer to a question about being "saved." Some will also have expected acceptance who will encounter unqualified rejection (Matt. vii. 22, 23).

9. To die in one's sins is to be excluded from Christ's presence; such "cannot come" (John viii. 21). So, to obey not the gospel before Christ's coming (2 Thess. i. 7, 10) is to be punished with "everlasting destruction."

10. The doom of the wicked after death is very explicitly pronounced irreversible, "a great gulf fixed" which "they cannot pass" (Luke xvi. 26). This was while other men were still living on earth.

11. Punishment is explicitly declared never to end. In several forms: unquenchable fire (Matt. iii. 12; Mark ix. 43), with the duplicated addition (ver. 48) that "their worm dieth not and the fire is not quenched." The parallel passage expresses this corroboratively as "eternal" (Matt. xviii. 8). It seems to me but an unworthy and futile device to explain away the Saviour's solemn asseverations by saying that the punishment indeed goes on but the punished go out.

12. The woe of one man was pronounced so intolerable that "it were good for that man if he had never been born" (Matt. xxvi. 24). To dispose of this solemn utterance of Christ, as does a late writer, by calling it "this gush (!) of strong indignant feeling," is a procedure that may be safely left to its own merits.

13. In one passage (Jude 6) the "chains" of the lost spirits (whose doom man is to share) are described by an epithet (*aidios*, eternal) used elsewhere in the New Testament only of "the *eternal* power and Godhead" of Jehovah (Rom. i. 20).

14. Six passages declare the punishment to be "for ever" (*eis aiona*, Mark. iii. 29; 2 Pet. ii. 17; Jude 13; Rev. xix. 3; xx. 10). Nothing has broken this force. The Greek is the settled, specific phrase of Plato, Aristotle, Diodorus, Lucian, to signify what we mean by "for ever," and the Latin has translated, *in aeternum*. Some inappropriate applications destroy the legitimate, accepted meaning neither of the one nor the other. It *contemplates* no end. It was the proper and the common Attic and Hellenistic phrase for everlastingness, well known, no other so well known and suitable. Legitimate scholarship can prove no such meaning of this phrase as "for the age," or, "for an age." Besides, of fifty-seven instances in the New Testament, thirty-six refer to God and Christ—their functions and glory, ten to the blessedness of the righteous, and six to the punishment of the wicked. The force of this fact can never be broken. In one noticeable case (Mark. iii. 29) the denial of forgiveness "for ever" is reiterated by pronouncing the "sin" (see the amended text) eternal, and the parallel passage (Matt. xii.

32) specifically unfolds it, "neither in this world, neither in the world to come." Olshausen well shows (1., 460 Note), the impossibility of weakening this last negation, and De Wette says it is a "never-more absolutely expressed."

15. Six or seven times punishment is pronounced eternal (*aionios*. Matt. xviii. 8; xxv. 41, 46; Mark iii. 29; 2 Thess. 1, 9; Jude 7, and perhaps Heb. vi. 2). Fifty-one times also (of seventy-one) the Greek adjective describes the blessedness of the righteous, and twice, God and his glory. These facts are sufficiently significant. The word clearly is used to designate what is eternal. It is the Biblical word for that purpose; its constant and only adjective of the kind, except one other used in two instances. If ever not strictly applied there or elsewhere, such is the case in a far greater degree with our strongest English words. eternal and everlasting. The prevalent settled meaning remains, and even when applied to things connected with what actually passes away it still carries the force of irreversible. The high and legitimate meaning of the Latin *aeternus* was not destroyed by its application to the destiny of Rome or of *aeternitas* to its emperor. It still described eternity without beginning or end, or sometimes one of them, the past or the future. Thus *aionios* is the classic and New Testament word corresponding to our eternal, and translated by the Latin *aeternus*.

A recent attempt, not by eminent classical scholars, but by theological reasoners, to make this word mean vaguely "outside of time," spiritual and the like, or, as one writer says, "drop from the phrase the idea of *duration*," is an attempt (1) to deny the settled meaning of the word and (2) to force into it a meaning drawn wholly from some associated fact or word, a meaning which breaks down too under application and examination. And as to "dropping the idea of duration," one may as well talk of dropping the idea of heat out of fire, for all scholarship agrees that the central notion of it is on-flow, continuance, duration. (See Cremer and the Lexicons generally.) And in view of this fact, that duration is in the word, one of the most irrefragable of testimonies is a passage in which (Matt. xxv. 46) that dura-

tion is pronounced to be the same for both the punishment of the wicked and the happiness of the righteous.

Such is an outline of the force and variety of modes in which this teaching is conveyed. I have not exhausted the argument, but far less than this would be ample. As an honest man and student, I must receive the doctrine or deny the authority of the New Testament. [1]

The Great White Throne

May, 1927.

The Great White Throne, the junction between the old worlds and the new, is revealed in a narrative which is the apex of sublimity in literature because it is the most awful revelation ever made. The Sitter on the Throne is not described: only by the *effects* do we learn the appalling majesty of the Godhead:—"from whose face the earth"—the earth feels the shock first, as nearest to the Throne, and starts the flight—"and the heavens fled away" (Rev. xx. 11). The Throne is thus left self-poised in space: behind it, annihilated worlds; before it, uncreated worlds; with nothing therefore between, all eyes perforce are held by the lonely, glittering Throne. It is a great, white Throne: g*reat*, because from it proceed all destinies, not for a day or an age but for ever, and because before it are arraigned all demons, all angels, all men; and *white*, because no bribery, no cruelty, no ignorance, no injustice are there—it is an unsoiled, untainted, unbiased, inexorable Throne.

A vast assemblage is gathered before the Throne. Three days are supreme in the history of the world:—the day the world was made; the day the world was redeemed; and the day

[1] In fairness to Conditional Immortalists we append a word sent us by "Decius" on an earlier article by Dr. Bartlett:—"As one who has held life-truth for close on fifty years, I cannot recall an instance of any of its advocates in the very least degree belittling sin or the Atonement. Far other has been their testimony. Life-truth teachers are not surpassed even by Dr. Bartlett in the strenuous upholding of the full inspiration and integrity of the Scriptures."—(*Editor, The Dawn*).

the world will be judged: but of these days, on one only—and that for the first and last time—all men will be assembled in one spot. "I SAW THE DEAD, both small and great, standing"—therefore in resurrection—"before God." What a vision! All graves will be empty at last. Out of the vaults and the catacombs, out of the mummy-pits and the pyramids, in rolling clouds they come up; yet each face sharply distinct, each character defined, each memory crystal-clear, each forehead foredoomed. The unknown multitudes that perished in the Flood; the countless hordes of Barbarians that swept across Asia and buried the Roman Empire; the ten millions—some of them faces we remember—from the War-trenches of Europe; the vast dead of Armageddon yet to come:—all are there. Where scores rose at the first resurrection ten centuries earlier, unestimated, uncounted masses—it *must* be hundreds of thousands of millions—rise now. All ranks are there—Pharaohs, Caesars, Popes, Tzars; lepers, murderers, harlots, saints: all creeds—idolators, Mohammedans, Spiritualists, Infidels; all creeds but one—*Atheism will be struck dead by one look at the Face on the Throne.* "Thus saith the Lord God: I will open your graves; *and ye shall know that I am Jehovah* when I have opened your graves, and caused you to come up out of your graves" (Ezek. xxxvii. 12).[1]

The processes of the Court unfold, and the real thrill of judgment comes, in the opening of the books. "And BOOKS," we read, "were opened." There are no witnesses—the Witness is on the Throne; a second witness is in every breast; a third witness is in every neighbor's face: but there is ample and flawless evidence. After all phonographs and photographs are gone down with the vanished worlds, perfect records remain written by the finger of God. It is an extraordinary fact that science has discovered that nothing is lost. It is said that remote stars are

[1] The mystery as to who are the dead that come up out of the sea remains unsolved, and probably so until the hereafter. *Bodies* are not in question, nor do bodies come up out of Death and Hades, which contain all the human dead.

still receiving the light which shot up when Luther cast the Papal Bull into the flames; that Peter's guilty firelight is finding its way into remoter worlds; that the dying cry of the forsaken Christ is being registered on the receiving tablets of space; that all prayers and all curses, all psalms and all oaths—"all that is filthy with all that is fair"—are woven into the texture of things. A bird alights, thousands of years ago, on soft clay, and the claws' imprint hardens into the rock for ever. But these records are still more serious; they are *books*, consciously and deliberately written; and never written on earth at all. They are God's history of every man's life, a journal of every sinner's career: "and they were judged *every man*"—every man, and appearing singly and alone, none escaping the final trial—"according to their works;" in a judgment, therefore exactly graded to transgression. The books are opened:—to inspection, to cross-examination, to conscience, to memory.

The verdict follows, and the execution of the sentence. Two fundamental purposes are served by evidence:—namely, the guilt or innocence of the accused is established; and the strict impartiality (or the reverse) of the judge is proved, together with the righteousness of his sentence: so, therefore, "the dead were judged"—not out of the arbitrary decisions of the Judge, even though the Judge is God himself, but—*"out of the things which were written in the books,* according to THEIR WORKS." Both the fundamental purposes of justice, calling for a public trial before the assembled worlds, are thus wholly satisfied in the last great assize. And a very startling fact comes out in the Court. Not a solitary soul of mankind, redeemed or unredeemed, can stand the judgment of the Books. We know this because only *another* Book—the Book of Life—delivers any soul at all. So the gospel had always stated. "What things soever the law saith, it saith to them that are under the law, *that every mouth may be stopped, and* ALL THE WORLD BROUGHT IN GUILTY *before God*" (Rom. iii. 19). All are condemned by the plural Books, so far as the Books are concerned, *their own actions deciding their destiny.* And appalling beyond conception is the ver-

dict: "he was cast into THE LAKE OF FIRE:" "he *was* cast"—for no power in the universe can resist the execution of the sentence: a fiery doom thrice repeated, that the awful words should sink into our souls for ever. Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things that God hath prepared *for them that hate him.* It is not even possible to go back into Hades; for Death and Hades—two *places,* a double compartment for the dead, the deep internals of the old earth—are *also* cast into the Lake of Fire: it is a second death out of which there is no second resurrection: for the living, no more death; for the dead, no more life. [2]

Finally, we see the sole body of the acquitted, and the sole ground of the acquittal. The whole of evangelical theology stands extraordinarily vindicated in the crucial document of the Judgment. "And *another book* was opened, which is THE BOOK OF LIFE: and if any was not found written in the book of life, he was cast into the lake of fire." These contrasted documents sum up the whole Gospel of God. *Books* of works—for vast must be the library which is to record all human action; *one* book of life—for it has nothing in it but names: books of *works,* bringing damnation; a book of *life,* for life is a gift to the enrolled by God; books of works, on matters of *fact;* a book of names, a record of *grace;* the Books, the earned certificate for the Lake; the Book, the sole passport to the City. The Book of Life is a register of the redeemed. Twice in the Apocalypse (xiii. 8; xxi. 27) it is called the Lamb's Book of Life.

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[2] "Their names do not appear on the records of pardon. The law must therefore take its course. *They are cast into the lake of fire.* This, being the *second* death, is followed by no resurrection. Inasmuch as death, in its first meaning and with its original power, is no more, there is no way of relief after a death entirely different in its nature. The sufferings of those who undergo the second death, cannot be alleviated by expiring; for there is no expiring. Pardon, moreover, is now too late. Besides, inasmuch as their names are *not* written in the Lamb's book of life, how shall they become the subjects of pardon? And what is more than all, the great work of atonement and reconciliation is now at an end; Christ gives up his mediatorial kingdom, having no more *official* duties (if we may so speak) to perform; and how are they to be ransomed without an acting Mediator?—(Moses Stuart, D.D.).

There is not a solitary act recorded in the Book of Life: ALL the deeds are in the other Books. I am lost on the Books: I am saved on the Book. It is most remarkable that the Book of Life is never said to admit to the Millennial Kingdom: again and again it is asserted that it is the sole, essential, final passport into Eternal Life. [3]

The day of grace is to prepare us for the day of judgment. Judgment is coming to the reckoning of doom. The thunder is solemn: but what is it to the crash of ten thousand thunders, waking the dead, and emptying the deepest abysses, to the roar of the disappearing worlds? The earthquake is solemn, when cities fall, and kingdoms totter, and islands disappear: but what is it to the convulsion which shall snap gravitation, disintegrate the universe, and drive a million worlds back into the nothingness out of which they came? O sinner, you may not fear that Face now: but when all the worlds recoil from before him, when there are no mountains to hide, no rocks to fall, when every soul stands self-poised in air—when no object remains in all God's universe save that one glittering white Throne, caught by every eye, with nothing between—you will fear him them. For the prosecutor is God; the evidence, eliciting the facts, is God's; the jury, deciding the issue, is God; the judge is God; and the executioner is God. "PREPARE TO MEET THY GOD" (Amos iv. 12).

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[3] That *after* the Thousand Years souls stream up out of Hades (or Paradise) as well as out of Death (or Abaddon) puts it beyond doubt that all the saved do not share the Millennial Kingdom, but some reap corruption for sowing to the flesh; and so the Book of Life is brought in to reveal a destiny decided on Calvary and already proved by their presence in Paradise; and even the co-heirs with Christ in the Millennial Kingdom, when passing into the City, are franked in by the Book, not by their Millennial rank or glory. All thus enter Eternal Life on the ground of sovereign grace alone, having nothing in the Book but a name, put there in election's dateless eternity. It is natural, however, to assume that Millennial rewards will abide, uncancelled and unlowered, into the Ages beyond.

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